

GOSPEL OF JOHN

EXEGESIS VERSES 1 – 2:

GNT John 20:1 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωτὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον καὶ βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου.

NAS John 20:1 **Now on the first day of the week Mary Magdalene *came early to the tomb, while it *was still dark,** δέ (cc) Τῇ ἡ μιᾷ εἰς (d.a. + card. adj./Lf-s; "on the first") τῶν ὁ σαββάτων σάββατον (n-Abln-p; "from the Sabbaths"; hence, the first day of the week; the plural recognizes the past Sabbath as no ordinary Sabbath but one which the Passover fell on, hence a Sabbath and a High Sabbath) Μαρία (n-nf-s; "Mary/Maria") ἡ Μαγδαληνὴ (d.a. + n-nf-s; "the Magdalene") ἔρχεται ἔρχομαι (vipd--3s) πρωτὶ (adv. of time; "early in the morning") εἰς (pa) τὸ μνημεῖον (d.a. + n-an-s; "the tomb/grave site") οὔσης εἰμί (circ. ptc./p/a/gf-s; "while it was/while being") ἔτι (adv.; "yet/still") σκοτίας σκοτία (n-gf-s; "dark") **and *saw the stone already taken away from the tomb.** καί (cc) βλέπει βλέπω (vipa--3s) τὸν ὁ λίθον λίθος (d.a. + n-am-s; "the stone") "already" supplied ἠρμένον αἶρω (circ. ptc./PF/p/am-s; "having been lifted up/ removed/taken away") ἐκ (pAbl) τοῦ τὸ μνημείου. μνημείου (d.a. + n-gn-s; "the tomb")

GNT John 20:2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς καὶ λέγει αὐτοῖς, Ἦσαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

NAS John 20:2 **And so she *ran and *came to Simon Peter, and to the other disciple whom Jesus loved,** οὖν (infer. conj.) τρέχει τρέχω (vipa--3s; "ran/rushed with haste"; used 20x) καί (cc) ἔρχεται ἔρχομαι (vipd--3s) πρὸς (pa) Σίμωνα Σίμων (n-am-s) Πέτρον Πέτρος (n-am-s) καί (cc) πρὸς (pa) τὸν ὁ (d.a./ams +) ἄλλον ἄλλος (a--am-s; "the other"; of the same kind) μαθητὴν μαθητῆς (n-am-s) ὃν ὅς (rel. pro./am-s; "whom") ὁ Ἰησοῦς (d.a. + n-nm-s) ἐφίλει φιλέω (viIPFa--3s; "loved"; John uses both agapao and phileo to relate Jesus' love for him; phileo denotes a deep affection for John based on his own person; same verb as used for Lazarus, 11:3,36) **and *said to them, "They have taken away the Lord out of the tomb, and**

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we do not know where they have laid Him." *καί (cc) λέγει λέγω (vipa--3s) αὐτοῖς, αὐτός (npdm3p; ref. Peter and John) ἤραν ἄρῳ (viaa--3p; "they have taken away/removed") τὸν ὁ κύριον κύριος (d.a. + n-am-s) ἐκ (pAbl; "out from") τοῦ τό μνημείου, μνημείου (d.a. + n-gn-s; "the tomb") καί (cc) οὐκ οὐ (neg. +) οἴδαμεν οἶδα (viPFa--1p; "We do not know"; plural indicates others accompanied Mary) ποῦ (conj.; "where/in what place") ἔθηκαν τίθημι (viaa--3p; "laid/set/put/placed") αὐτόν. αὐτός (npam3s; ref. Jesus)*

ANALYSIS VERSES 1 – 2:

1. John now jumps straight from a clear documentation and emphasis on the death of **Jesus** ending chapter 19, to evidence of His resurrection.
2. He does so to conclude a primary sub-theme of his gospel, eternal life.
3. John has already referred to life some 46x with emphasis that **Jesus** is the source of life. Joh.1:4; 3:15-16; 3:36; 4:14; 5:21,24,26,39,40, et al
4. It is through Jesus' resurrection that evidence is provided that He Himself possessed eternal life as God and is thus able to impart it to others. Joh.20:31
5. It is His resurrection that is the hallmark evidence that **Jesus** was everything He purported Himself to be.
6. That John took such painstaking efforts to document the death and burial of **Jesus** can leave no doubt in the mind of the intellectually honest that now reviews the evidence that He arose from the dead that His claim as the Son of God is beyond reproach.
7. The time that has passed since Jesus' burial Friday and **now on the first day of the week** of 20:1, has been some 36+ or- hours.
8. That **Jesus** has referred to "three days" occurring before His resurrection would take place is not in contradiction to the actual time. Cp. Joh.2:19
9. The Scriptures acknowledge that the Jews may make reference to a "day" or "night" as including any portion of the "day" or "night" in view. Cp. 2Chr.10:5 cp. 12
10. As those verses make clear, the people returned "on the third day" noting that a full 72 hours did not have to pass to satisfy the injunction. *For a complete overview of the timing of Jesus' death and resurrection see the introduction to Joh.12; "Chronological Problems in Dating the final Week of the Ministry of Christ"*
11. Hence, that **Jesus** was buried Friday, with a portion of the day yet to be completed, plus the Sabbath following and **now** has been resurrected on the next day Sunday, though only a portion of that day has been completed, the 3 days of Jesus' statement has been satisfied.
12. During this 3 days the soul and human spirit of **Jesus** went to Sheol Paradise to await the resurrection.
13. While the 3 days in view before Jesus' resurrection is seen to be consecutive days in sequence, this is not the case in Jesus' prophecy of Mat.12:40 of being in the heart of the earth for three days and three nights as Jonah was in the belly of the fish.

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14. His prophecy in that case is delivered as a comparative and not an exact likeness as seen in the beginning word of Mat.12:40, “ὡσπερ – hosper; “as/like/in a similar way”.
15. That prophecy does not demand that **Jesus** visit Sheol 3 consecutive days and nights.
16. While He was there 3 days in His soul before receiving His resurrection body, obviously only two nights occurred in the same time frame.
17. This prophecy recognizes that **Jesus** would return to Sheol after receiving His resurrection body to escort the souls of the OT saints from Paradise to the 3rd heaven. Eph.4:8-9 cp. Psa.68:18
18. Also during this time is when He proclaimed His victory through His death on the cross to the incarcerated fallen angels/demons in Tartarus. 1Pet.3:18-20
19. It can be concluded that His final descension into Sheol occurred during the nighttime hours sometime after His post resurrection appearances Sunday, the day of His resurrection.
20. This fulfills the intent of His prophecy and recognizes that the souls of OT saints were not allowed residence in the 3rd heaven until after the day that the first born, **Jesus** Christ, received His resurrection body and ascended to the 3rd heaven in coronation ceremony. Act.13:33; Heb.1:5; 5:5 cp. Psa.2:7, “...*Today* (resurrection Sunday) *I have begotten You.*”
21. The only full 24-hour **day** that passed by between Jesus’ crucifixion and resurrection was Saturday and with the exception of Matthew’s account, we know nothing of the events of that High Sabbath day. Mat.27:62-66
22. Luke informs us that the women present at the execution rested in accordance with Jewish law. Luk.23:56
23. The facts of the post-burial activities that are clearly revealed in the scripture indicate that the grave was sealed with a large **stone** and that a Roman detail had been stationed at the tomb. Mat.27:60, 62-66 (that there were more than one guard cp. Mat.28:2-4, 11-15)
24. The sealing **stone** was generally a large and heavy rock that could roll along a groove in front of the tomb entrance.
25. It was primarily a protection against men and beasts and usually required several men to move it.
26. Some have suggested that **the stone** that sealed the grave was rolled down a small incline to rest snugly against the mouth of the tomb.
27. While one or two men could have rolled it down, the weight of **the stone** and force of gravity would not have allowed many men to roll it back up and away from the opening.
28. Further, the Jewish leaders had made the grave secure probably by stretching a cord across the stone and sealing each end with a wax seal.
29. This was done in the presence of the Roman guards that were left to watch the tomb and make certain that the body was not stolen to begin a resurrection hoax.
30. One can hardly doubt that this detail would not have exercised the same diligence in their guard that they would have exercised in any other assignment.
31. According to Roman law, the punishment for quitting a post was death.
32. The strict discipline of the Roman military is so well attested as to be beyond question.

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33. One commentary quotes, “Of the 102 possible violations of military conduct, 40 were given the death penalty!”
34. The Roman soldier’s fear of punishment produced faultless attention to duty, particularly during the night watches when others might be prone to be slack in their duty.
35. Observation: What other record is there of a crucified criminal given so much time and attention after his execution?
36. Everything that human foresight could imagine was done to insure that **Jesus** was dead and stayed in the grave and that none of His disciples would dare violate the tomb.
37. The mental attitude of fear and passiveness of the disciples was such that there was truly no danger in them attempting anything as risky as violating a Roman seal and attacking a Roman guard to steal a dead body.
38. The gospel accounts make it quite clear that the disciples were so afraid that at Jesus’ arrest they all fled and left Him to face His testing alone.
39. Nothing is heard of any of them during the trial and execution save **Peter** and John, until after the resurrection. Cp. Joh.20:19
40. That the disciples rejected the necessity of Jesus’ death, they obviously failed miserably in their acceptance of the doctrine of His resurrection. Joh.20:9
41. These men were not willing to take the same risks that a small group of women would take by going to the garden tomb that Sunday morning.
42. John zeroes in only on one of them, **Mary Magdalene**, and informs us that she **came early to the tomb, while it was still dark**.
43. The historical present of the verb “**came**” denotes that her departure was before sunrise, but her actual arrival was after first light. Cp. Mar.16:2
44. There can be no doubt that she expected to find Jesus’ body as it had been left on Friday evening.
45. The synoptics inform us that she was not alone and accompanied by other women, including:
 - A. The other Mary, mother of James the Less and Joseph. Mat.28:1; Mar.16:1; Luk.24:10
 - B. Salome. Mar.16:1
 - C. Joanna. Luk.24:10
 - D. Perhaps other women. Luk.24:10
46. As these women made their emotional decision to go to the burial site for further post-burial preparation, they initially did not stop to consider the logistics of their task.
47. As they traveled, a problem came to mind and they discussed the fact that they would need help to be able to actually get into the tomb due to the large **stone** that sealed it. Mar.16:3
48. It certainly appears that they did not know about the guard and the seal that had been affixed, or they would have known that entrance to Jesus’ body would have been prohibited anyway.
49. As they came upon the tomb, their dilemma is found to be inconsequential as they with **Mary Magdalene saw that the stone had *already* been taken away from the tomb**.

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50. Prior to their arrival, **Jesus** had risen from the dead and had departed the tomb in His resurrection body.
51. A great earthquake of supernatural origin had occurred when an angel of **the Lord** had descended from heaven and had rolled the massive **stone** away. Mat.28:2-3
52. This angel physically manifested himself to the Roman guards that were then seized with dread and all of them fainted. Mat.28:4
53. Upon the arrival of the women, the angel sitting on **the stone** greets them seeking to allay any fear, informs them that **Jesus** has arisen, invites them to look inside the tomb for confirmation and instructs them to report back to the disciples. Mat.28:5-7
54. As they enter the tomb, the first thing they see is another angel, dressed in white sitting inside, that also informs them that **Jesus** has arisen, noting where He had previously laid and also instructs them to report back to the disciples. Mar.16:5-7
55. As the women see that indeed Jesus' body was gone (Luk.24:3) and were pondering the words of the angels, two more angels suddenly appear standing in front of them manifesting their angelic glory of apparel. Luk.24:4
56. This encounter terrifies the women and they bow to the ground in obeisance. Luk.24:5a
57. That they react in this fashion with these two angels and not the others implies that the first two simply manifested themselves to them in an at least fairly normal human appearance restraining any supernatural affects. *(Note: While the Mat.28:3-4 passage tells us that the angel that rolled away the stone produced a supernatural affect in his appearance to the soldiers and many assume that he retained that affect in his appearance to the women, that is speculative. While one may argue that the angels supernatural appearance was based on an eyewitness account of the women as recorded by Matthew, then how did the women know that the soldiers shook for fear and fainted (vs.4), since they weren't there when it happened. Matthew's account must take into consideration time that has passed between the incident of the soldiers and the arrival of the women. There is no record of any of these women ever seeing the soldiers in this condition.)*
58. The purpose for these two angels manifesting themselves with such awe is that it still was not sinking into these women the nature of Jesus' departure i.e., resurrection.
59. These two angels subtly chastise their unbelief and ask them "*Why do you seek the living One among the dead?*". Luk.24:5b
60. They then exhort them to remember that He had taught them this very doctrine previously and they then recall His words. Luk.24:6-8
61. It is at this point that all of the women flee in an admixture of fear, astonishment and joy, effecting each accordingly, and report what has happened to the disciples. Mat.28:8; Mar.16:8
62. The question is; why does John now only reflect upon **Mary Magdalene** in this regard?
63. The only logical answer is; it is specifically what she has to say and her read/interpretation on the matter.
64. As Luke mentions, when the women reported in tandem all that which had happened, the disciples considered it nonsense. Luk.24:10-11
65. None of them yet believed the necessity of the cross and Jesus' resurrection.

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66. In lieu of their disbelief, the only logical explanation is the one that **Mary** now comes up with.
67. In the face of the rejection of the truth, **Mary Magdalene** after **she ran** back with the other women **came to Simon Peter, and to the other disciple whom Jesus loved** in order to relate her perception of the bottom-line of what she thinks has really happened.
68. Of the 5x that John uses this phrase of self-identification in his gospel, only here does he use the term “φιλέω/phileo” for “**loved**”, to express Jesus’ affection towards him based on John’s own personal merits. Cp. Joh.13:23; 19:26; 21:7; 21:20
69. In all other instances of his reference to himself in this regard, He expresses Jesus’ love as Divine love/ἀγαπάω/agapao, based on the attributes of Jesus in the sphere of His Divine nature and +R.
70. His purpose for a change in term at this point is totally intentional.
71. That he now uses this term follows directly on the heels of his last use of this phrase in 19:26, where he is commanded to take care of Jesus’ mother in lieu of Jesus’ absence and to which he is immediately obedient (vs.27).
72. John now points to the fact that the personal affection **Jesus** indeed did have for him was based on his obedience to Jesus commands, a manifestation of his own +V.
73. **Mary** then unloads upon **Peter and John** her read on the matter **and said to them, “They have taken away the Lord out of the tomb, and we do not know where they have laid Him”**.
74. The plural “**we do not know**” indicates the other women that were with **Mary**.
75. Further, it implies a previous discussion among the women as to what really happened to Jesus’ body with a conclusion that others had taken His body elsewhere.
76. **Mary** is now convinced that this is the only logical conclusion that can be entertained and relates their thoughts in this regard.
77. Though she is obviously still excited over the circumstances, John makes it clear that in spite of the empty tomb and angelic encounter, she (and the others) still is not completely convinced of the resurrection.
78. It will take a personal appearance by Christ himself before she finally accepts the validity of this doctrine as applied to Christ.
79. She points to the fact that rejection of BD clearly taught can be very hard to overcome, even when faced with premium evidence otherwise.
80. It is her consensus that Jesus’ body has either been kidnapped or otherwise intentionally relocated by others for whatever reasons.
81. In light of the disciples rejection of the same doctrine, it is only Mary’s explanation that truly makes any sense and the perspective of someone relocating Jesus’ body is all that is necessary to spur **Peter and John** into action to investigate.
82. The inference is, is apart from **Mary** advancing this suggestion, it is doubtful that any further investigation would have been pursued at this time and the scenario presented in vss.3ff would not have occurred.
83. John’s recording in this regard by design is to note that as he unveils the evidence of Jesus’ resurrection in the remainder of the gospel, he wants his readers to be put on notice that he and the remainder of the disciples still rejected its reality at this time.

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84. In other words, the beginning of their investigation was not due to an act of belief in resurrection and thus intentions to prove it, but on the contrary, they responded with intentions of validating Mary's claim of a possible theft of His body.
85. John's revelation in this regard smacks of total innocence on behalf of himself, **Peter** and the others that there was any scheming on their part as to any resurrection hoax.
86. If they wanted to perpetuate a scheme of this nature, then they sure wouldn't reveal the fact that they believed Mary's line (vs.8) and run off to investigate the matter as will be revealed.
87. Only one that is totally intellectually honest would reveal such a humiliating failure on their part in their rejection of doctrine, an overwhelming mark that this author's witness is true. Joh.21:24

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EXEGESIS VERSES 3 – 10:

GNT John 20:3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἦρχοντο εἰς τὸ μνημεῖον.

NAS John 20:3 **Peter therefore went forth, and the other disciple, and they were going to the tomb.** ὁ Πέτρος (d.a. + n-nm-s) οὖν (ch) Ἐξῆλθεν ἐξέρχομαι (viaa--3s; "went out from/went forth") καί (cc) ὁ (d.a./nms +) ἄλλος (a--nm-s) μαθητής, (n-nm-s; "disciple"; ref. John) καί (cc) ἦρχοντο ἔρχομαι (viIPFd--3p; "they were going") εἰς (pa) τὸ μνημεῖον. (d.a. + n-an-s; "the tomb")

GNT John 20:4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητής προέδραμεν τάχιον τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον,

NAS John 20:4 **And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first;** δέ (cc; "And/Now") οἱ ὁ δύο (d.a. + card. adj./nm-p; "the two men") ἔτρεχον τρέχω (viIPFa--3p; "were running") ὁμοῦ· (adv.; "together/at the same time") καί (cc) ὁ ἄλλος μαθητής (d.a. + adj./nms + n-nm-s; "the other disciple"; ref. John) προέδραμεν προτρέχω (viaa--3s; "ran ahead/ran before"; used 2x) τάχιον ταχύς (adv.; "more quickly/swiftly/faster than") τοῦ ὁ Πέτρου Πέτρος (d.a. + n-gm-s) καί (ch) ἦλθεν ἔρχομαι (viaa--3s) εἰς (pa) τὸ μνημεῖον, (d.a. + n-an-s; "the tomb") πρῶτος (ord. adj./nm-s; "first in order/first in sequence/earlier")

GNT John 20:5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν.

NAS John 20:5 **and stooping and looking in, he *saw the linen wrappings lying there; but he did not go in.** καί (cc) παρακύψας παρακύπτω (circ. ptc./a/a/nm-s; "while stooping to see"/bending down and looking in to investigate"; used 5x) βλέπει βλέπω (vipa--3s) τὰ τὸ ὀθόνια, ὀθόνιον (d.a. + n-an-p; "linen wrappings/small strips of linen") κείμενα κείμαι (supplem. ptc./p/d/an-p; "lying") "there" supplied μέντοι (conj. used as adv.; "but/nevertheless/yet/however") οὐ (neg. +) εἰσῆλθεν. εἰσέρχομαι (viaa--3s)

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GNT John 20:6 ἔρχεται οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα,

NAS John 20:6 **Simon Peter therefore also *came, following him, and entered the tomb; and he *beheld the linen wrappings lying there** Σίμων Πέτρος (n-nm-s + n-nm-s) οὖν (infer. conj.) καί (adjunct.) ἔρχεται ἔρχομαι (vipd--3s) ἀκολουθῶν ἀκολουθέω (circ. ptc./p/a/nm-s; "while following/coming after") αὐτῷ αὐτός (nprdm3s; ref. John) καί (cc) εἰσῆλθεν εἰσέρχομαι (viaa--3s; "entered/went into") εἰς (pa) τὸ μνημεῖον, (d.a. + n-an-s; "the tomb") καί (cc) θεωρεῖ θεωρέω (vipa--3s; "beheld/observed as a spectator") τὰ τὸ ὀθόνια ὀθόνιον (d.a. + n-an-p; "the linen wrappings") κείμενα, κείμεναι (supplem. ptc./p/d/an-p; "lying")

GNT John 20:7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἓνα τόπον.

NAS John 20:7 **and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself.** καί (cc) τὸ σουδάριον, (d.a. + n-an-s; "the face-cloth/handkerchief used to wrap the face of the corpse"; same as 11:44) ὃ ὅς (rel. pro./nn-s; "which"; ref. face-cloth) ἦν εἰμί (viIPFa--3s; "had been") ἐπὶ (pg; "upon") αὐτοῦ, αὐτός (nprgm3s; ref. Jesus) τῆς ἡ κεφαλῆς κεφαλῆ (d.a. + n-gf-s; "the head") οὐ (neg. +) κείμενον κείμεναι (circ. ptc./p/d/an-s; "while not lying") μετὰ (pg) τῶν τὸ ὀθονίων ὀθόνιον (d.a. + n-gn-p; "the linen wrappings") ἀλλὰ (strong advers.) ἐντετυλιγμένον ἐντυλίσσω (circ. ptc./PF/p/an-s; "having been rolled up/folded up"; used 3x) εἰς (pa) ἓνα εἷς (card. adj./am-s; "one/a single") τόπον. τόπος (n-am-s; "place/location") χωρὶς (adv.; "separately/alone/apart by itself")

GNT John 20:8 τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητῆς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον καὶ εἶδεν καὶ ἐπίστευσεν·

NAS John 20:8 **So the other disciple who had first come to the tomb entered then also, and he saw and believed.** οὖν (infer. conj.ch) ὁ (d.a./nms +) ἄλλος (a--nm-s +) μαθητῆς (n-nm-s; "the other disciple"; ref. John) ὁ ἐλθὼν ἔρχομαι (d.a. + adj. ptc./a/a/nm-s; "who had come/arrived") πρῶτος (ord. adj./nm-s; "first") εἰς (pa) τὸ

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μνημείον (d.a. + n-an-s; "the tomb") *εἰσῆλθεν εἰσέρχομαι* (viaa--3s; "entered/went into") *τότε* (adv.; "then/at that time") *καί* (adjunct.) *καί* (cc) *εἶδεν ὁράω* (viaa--3s) *καί* (cc) *ἐπίστευσεν· πιστεύω* (viaa--3s; "believed")

GNT John 20:9 οὐδέπω γὰρ ἤδεισαν τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

NAS John 20:9 **For as yet they did not understand the Scripture, that He must rise again from the dead.** *γάρ* (explan. conj.) *οὐδέπω* (adv.; "not yet/as of yet") *ἤδεισαν οἶδα* (viPLUa--3p; "they did not understand/comprehend/GAP") *τὴν ἢ γραφὴν γραφή* (d.a. + n-af-s; "the Scripture/Writing") *ὅτι* (conj. intro. ind. disc.) *δεῖ* (vipa--3s; "it was necessary") *αὐτὸν αὐτός* (npam3s; "for Him"; "He must"; ref. Jesus) *ἀναστῆναι. ἀνίστημι* (compl. inf./aa-; "to stand up/rise again") *ἐκ* (pAbl) *νεκρῶν νεκρός* (ap-Ablm-p; "the dead")

GNT John 20:10 ἀπήλθον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί.

NAS John 20:10 **So the disciples went away again to them ~~their own homes.~~** *οὖν* (infer. conj.) *οἱ ὁ μαθηταί. μαθητής* (d.a. + n-nm-p) *ἀπήλθον ἀπέρχομαι* (viaa--3p; "went away") *πάλιν* (adv.; "again") *πρὸς* (pa) *αὐτοὺς αὐτός* (npam3p; "to them"; ref. the other disciples; when John wants to say they went to their own homes, he says it, cp. 7:53; 16:32)

ANALYSIS VERSES 3 – 10:

1. Upon hearing Mary's conclusion of what really happened at **the tomb, Peter and John** are now convinced at the least that something out of the norm has occurred.
2. Aside from dismissing the spectacular events that the women have related, Mary's rendition is sufficient to steep the curiosity of the two disciples, and **Peter therefore went forth, and the other disciple, and they were going to the tomb.**
3. As is John's custom throughout the gospel, he continues to refer to himself in the 3rd person using the phrase, "**the other disciple**".
4. It would not be purely speculative to think that **Peter**, the typically impulsive one, took the initiative to go and investigate and his decision was sufficient to entice John to accompany him.

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5. That they are convinced that something has definitely happened is seen in their haste to reach **the tomb** as noted in vs.4, “**And the two were running together; and the other disciple ran ahead faster than Peter, and came to the tomb first**”.
6. John informs us that a foot race ensued in which he out ran **Peter** arriving **first**.
7. While the reader may think this information is benign with respect to any real significance of John’s recording and John is engaging in a little bragging of physical feat, it has its definite place and purpose.
8. First and foremost, it points to his involvement of this initial investigation as a personal eyewitness that remembers clearly this particular morning.
9. Secondly, it points to the fact that John is just as honest with regard to things that others may see as a compliment to his person, though misconstrued as to his intent, as well as his honesty with regard to his failings.
10. It points to the fact that all of John’s recordings of events as an eyewitness are recordings of someone that simply "tells it like it is”.
11. Thirdly, it points to an aspect of his personality.
12. This is revealed in vs.5, that even though he reached **the tomb first, and stooping and looking in, he saw the linen wrappings lying there**, and one might expect him to take the initiative and go on in to further investigate, “**he did not go in**”.
13. John subtly informs the reader that even though he may be a faster runner than **Peter** and had opportunity to be the first to fully investigate the situation, he became reticent to proceed any further on his own.
14. Once he realized that the grave had indeed been disturbed by seeing **the linen wrappings lying there**, a caution overtook John and he was satisfied to observe while standing outside.
15. It implies that John was self-controlled in personality.
16. Totally opposite of Peter’s impetuous nature, John is seen to be very reserved, cautious and not prone to “knee jerk” reactions to things.
17. His reticence points to the fact that John is not one to make snap decisions regarding things and will tend to stop and think things through before proceeding.
18. Therefore, whatever evaluation or decision John may make concerning something, he can be depended upon to provide an answer that is based on a very solid and logical thought process.
19. That **Peter** is indeed the impetuous one of the two regarding the situation, having to jump into things headfirst to prove to himself the hard facts of reality, is seen in vs.6 as **Simon Peter therefore also came, following him, and entered the tomb**”.
20. After **Peter** finally gets **to the tomb** and sees John’s reticence to go in, he again takes the initiative to check things out fully and after he **entered, he beheld the linen wrappings lying there and the face-cloth, which had been on His head, not lying with the linen wrappings, but rolled up in a place by itself**.
21. The one thing that **Peter** is able to observe inside **the tomb** that John could not from outside is **the face-cloth rolled up by itself** and set apart from the rest of the grave clothes.
22. Once **Peter** has gone inside, John is now also inclined to follow and “**So the other disciple who had first come to the tomb entered then also**”.
23. It is the disposition of the grave clothes that provides both **Peter and John** (as well as this account overall) the hard evidence that Jesus had indeed risen from the dead.

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24. If the disciples were to ultimately believe Mary that someone had either stolen or simply relocated Jesus' body, then how do they account for the grave clothes in their present state of affairs.
25. Obviously, if someone were going to rip off just the body, one would expect the clothes to be strewn about in disarray.
26. In fact, if the body had been stolen, the question arises as to why the thieves would have bothered with the grave clothes at all?
27. The need for haste in such circumstances would have mitigated against the picture that these men now see in **the tomb**.
28. The **linen wrappings** were **lying** there flat as though the body had simply vanished out of them and there to the side was His **face-cloth** neatly and carefully **rolled up**.
29. The complete orderliness of what they observed was a silent witness to the fact that Jesus' body was not in the tomb, but had passed out of the **linen wrappings** and that Jesus' then had removed the head **cloth** laying it neatly to the side before His departure.
30. While the disciples rushed to **the tomb** in order to confirm whether Jesus' body had really been removed by others, the evidence points to one of two things:
 - A. Jesus had risen **from the dead**.
 - B. Someone had indeed stolen Jesus' body and set the tomb up like a resurrection hoax.
31. It is that decision that John now comes to face and a decision he did indeed make as he informs us in the final clause of vs.8, "**and he saw and believed**".
32. There is controversy as to what John actually **believed** given the fact that neither verb "**saw and believed**" has an object.
33. However, deductive reasoning and the Greek provide us with adequate clues.
34. First and foremost, the Greek word "**he saw**/ὁράω/horaw" indicates spiritual insight based on a physically conscious cognizance (physical awareness) of the spiritual reality. Cp. Joh.3:3
35. Secondly, John would quickly dismiss any of the Jews, especially the religious leaders, of perpetuating any hoax of resurrection.
36. These people wanted Jesus dead, out of sight and out of mind, and he knows it would be ludicrous to think they would reproduce a scene that might indicate anything other than. Cp. Mat.27:62-66
37. As Matthew makes clear, the Jews were doing the very opposite to prevent a resurrection hoax.
38. Even though John may not have been privy to their direct actions to prevent a hoax, you can guarantee that he knew enough to know they would have reacted quickly and decisively if they thought a hoax was in the workings.
39. In addition, he would see no reason or purpose for any Roman intervention to exhume the body.
40. The fact is that when John saw the orderly disposition of the grave clothes and considered the possible options, logic and evidence was so strong and clear, **he believed** that Jesus had rose **from the dead**.
41. Given the almost over cautious nature of John, his admission of belief in this regards speaks untold volumes as to how strong the evidence provided really was.

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42. John is the first to believe of the inner circle of disciples and others that Jesus was arisen **from the dead**, a definite mark of his +V and sensitivity to evidence God provides as to spiritual realities.
43. Having no hidden agenda of proving anything apart from seeing for himself whether Jesus' body was missing, he employed intellectual honesty, logic and common sense and **saw** the reality at hand.
44. It is no wonder why John was picked by Jesus to care for His mother.
45. And the irony is, he **believed** in spite of his and the other disciples' rejection of the necessity of the cross and resurrection as vs.9 makes clear, "**For as yet they did not understand the Scripture, that He must rise again from the dead**".
46. The adverb "**as yet**/οὐδέπω/oudepo" is used 4x in the NT, 3x in Joh.7:39; 19:41 and our vs. and Act 8:16.
47. It can be translated, "not **yet/as** of **yet/not still**" and in all other verses cited, the thing to occur is not **yet** a reality in conjunction to the time at hand.
48. In other words, while the evidence pointed to a resurrection, that John has not GAP'd this truth is made totally clear.
49. John did not believe in the resurrection based on his understanding of the Bible, but on the evidence **he saw** in the empty **tomb**.
50. Some may argue that these men **believed** in the resurrection from the teachings of the OT and manufactured this story to accord with what the Bible said.
51. John's own testimony is that he and **they** did not recognize that this was the clear teaching of **the Scripture**.
52. What **Scripture** is in view is not stated, however one Messianic passage that can be cited includes Psa.16:10.
53. While resurrection is not explicitly stated in that passage, it is the doctrine of resurrection that is seen as a given and unlocks other Messianic passages. Isa.9:6-7 cp. 53:8-12
54. The evidence John provides His readers that resurrection did indeed occur comes in the face of two prominent false theories promoted in liberal circles today.
55. The first is the swoon theory:
 - A. Jesus is beaten unmercifully several times before the actual crucifixion.
 - B. He is not able to bear His own cross beam from exhaustion.
 - C. He spends 8-9 hours on the cross.
 - D. He swoons or passes out and the Roman soldiers only think He is **dead**.
 - E. He is wrapped like a mummy and entombed.
 - F. The tomb is dark and cold. Cf. Joh.18:18
 - G. Jesus spends some 36 hours suffering from cold, loss of blood, lack of food and water, exhaustion, exposure, etc.
 - H. He revives and extricates Himself from the grave clothes, carefully rearranging them in the shape of His body, and laying them just as the disciples found them.
 - I. He pushes away the large boulder in a severely weakened condition that normally would require the strength of several men.
 - J. In this severely weakened state the unarmed Jesus overpowers four armed Roman guards that do not mention this fact to anyone and escapes.

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- K. He appears to the disciples claiming bodily resurrection, able to travel freely and quickly with no discomfort and make the trip from Jerusalem to Emmaus and back to meet two healthy men that could do so. Luk.24:13-36
56. The second is the grave robbery theory suggesting a giant resurrection hoax.
57. The following mitigates against this theory:
- A. The disposition of the grave clothes that would have been strewn about or completely missing.
 - B. No group is seen to be so motivated among Jesus' friends or enemies.
 - 1) The disciples were frightened, hiding out for their very lives. Joh.20:19
 - 2) To suggest that they would have taken the body under ordinary circumstances is hardly believable, but to suggest that they would attempt such a theft with a sealed tomb and an armed guard is incomprehensible.
 - 3) The disciples did not believe the necessity of Messianic resurrection, why would they attempt to fake one. Joh.20:9
 - 4) Jesus' enemies were making every effort to keep His body in **the tomb**.
 - 5) If they had robbed the body, they could have simply produced it and prove the resurrection a hoax.
 - 6) The Romans had no motive for moving the body of a dead criminal and obviously Pilate's goal was to maintain peace with the Jews, so why would he allow such an action after placing a guard at **the tomb**.
 - C. The Roman soldiers would have killed anyone attempting to do such a thing.
 - D. Once the stone was rolled away and the seal broken, the soldiers were as good as court-martialed.
 - E. They could not claim to have fallen asleep, since they knew very well that sleeping during a watch was a capital offense always rigorously enforced.
 - F. Yet this is precisely what the Jewish leaders tell them to do, claiming they will protect them from the governor's wrath if he should hear about it.
 - G. The question is, why would you have to bribe men to say they were asleep, if they really were asleep? Mat.28:11-15
 - H. Further, their very lie was in itself a condemnation of their own contention, since how could sleeping guards have known who had stolen the body? Mat.28:13
58. The only intellectually satisfying explanation of all these events is that Jesus Christ rose from **the dead**.
59. As one interpreter states, "The simple faith of the one that believes in the resurrection is nothing compared to the credulity of the skeptic who will accept the wildest and most improbable elements rather than admit the plain witness of historical certainties. The difficulties of belief may be great; the absurdities of unbelief are far greater."
60. Once the two men had observed sufficiently the empty **tomb**, it appears they did not hang around for long and "**So the disciples went away again to them**".
61. The "**them**" in view is back to the company of the other **disciples** and friends from which they came.
62. While John walked away convinced that Jesus had arisen from **the dead**, **Peter** remains confused and mystified by the whole scenario. Luk.24:12
63. Not until later when **Peter** is alone, possibly at his own home, that Jesus will appear to him and he and the others begin to believe. Luk.24:33-34

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EXEGESIS VERSES 11 – 18:

GNT John 20:11 Μαρία δὲ εἰστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν, παρέκυψεν εἰς τὸ μνημεῖον

NAS John 20:11 **But Mary was standing outside the tomb weeping;** δέ (*ch*; "But/Now") Μαρία (*n-nf-s*) εἰστήκει ἴστημι (*viPLUPF--3s*) ἔξω (*adv.*; "outside") πρὸς (*pL*; "at") τῷ τὸ μνημείῳ μνημεῖον (*d.a. + n-Ln-s*; "the tomb") κλαίουσα. κλαίω (*circ. ptc./p/a/nf-s*; "while weeping/wailing"; *intense crying with loud verbal overtone; same as 11:31,33*) **and so, as she wept, she stooped and looked into the tomb;** οὖν (*infer. conj.*; "and so/therefore") ὡς (*cs*; "as/in such manner") ἔκλαιεν, κλαίω (*viIPFa--3s*; "she was weeping") παρέκυψεν παρακύπτω (*viaa--3s*; "she stooped or bent over to look"; *same as vs.5*) εἰς (*pa*) τὸ μνημεῖον (*d.a. + n-an-s*)

GNT John 20:12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἓνα πρὸς τῇ κεφαλῇ καὶ ἓνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.

NAS John 20:12 **and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been lying.** καί (*ch*) θεωρεῖ θεωρέω (*viPa--3s*; *historical present*) δύο (*card. adj./am-p*) ἀγγέλους ἄγγελος (*n-am-p*) ἐν (*pL*) λευκοῖς λευκός (*ap-Ln-p*; "bright white") καθεζομένους, καθέζομαι (*circ. ptc./p/d/am-p*; "while sitting") ἓνα εἷς (*card. adj./am-s*; "one") πρὸς (*pL*; "at") τῇ ἡ κεφαλῇ κεφαλῇ (*d.a. + n-Lf-s*; "the head") καί (*cc*) ἓνα εἷς (*card. adj./am-s*) πρὸς (*pL*) τοῖς ὁ ποσίν, πούς (*d.a. + n-Lm-p*; "the feet") ὅπου (*sub. conj.*; "where/in which place") τὸ σῶμα (*d.a. + n-nn-s*; "the body") τοῦ ὁ Ἰησοῦ. Ἰησοῦς (*d.a. + n-gm-s*) ἔκειτο κείμαι (*viIPFd--3s*; "used to lie/had been lying")

GNT John 20:13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν.

NAS John 20:13 **And they *said to her, "Woman, why are you weeping?"** καί (*cc*) ἐκεῖνοι, ἐκεῖνος (*rem. dem. pro./nm-p*; "they/those"; *ref. the angels*) λέγουσιν λέγω (*viPa--3p*) αὐτῇ αὐτός (*npdf3s*; *ref. Mary*) Γύναι, γυνή (*n-vf-s*) τί τίς (*inter. pro.*;

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"why?") κλαίεις; κλαίω (vipa--2s; "are you weeping") **She *said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."** λέγει λέγω (vipa--3s) αὐτοῖς αὐτός (npdm3p; ref. the angels) ὅτι (causal conj.) Ἦραν αἶρω (viaa--3p; "they have taken away/removed") μου, ἐγώ (np1g-1s) τὸν ὁ κύριόν κύριος (d.a. + n-am-s) καί (cc) οὐκ οὐ (neg. +) οἶδα (viPFa--1s; "I do not know") ποῦ (conj.; "where") ἔθηκαν τίθημι (viaa--3p; "they have laid/placed") αὐτόν. αὐτός (np1am3s)

GNT John 20:14 ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν.

NAS John 20:14 **When she had said this, she turned around, and *beheld Jesus standing there, and did not know that it was Jesus.** εἰποῦσα λέγω (circ. pt./a/nf-s; "When or After she had said") ταῦτα οὗτος (near dem. pro./an-p; "these things") ἐστράφη στρέφω (viap--3s; "she turned" +) εἰς (pa +) τὰ τό ὀπίσω, (d.a.-a/n/pl + adv.; "the back/the things behind" hence; "turned around") καί (cc) θεωρεῖ θεωρέω (vipa--3s) τὸν ὁ Ἰησοῦν Ἰησοῦς (d.a. + n-am-s) ἐστῶτα, ἴστημι (circ. ptc./PF/a/am-s) καί (ch) οὐκ οὐ (neg. +) ᾔδει οἶδα (viPLUPFa--3s; "had not known/did not know") ὅτι (intro. ind. disc.) ἐστίν. εἰμί (vipa--3s) Ἰησοῦς (n-nm-s)

GNT John 20:15 λέγει αὐτῇ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστίν λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, καὶ γὰρ αὐτὸν ἄρω.

NAS John 20:15 **Jesus *said to her, "Woman, why are you weeping? Whom are you seeking?"** Ἰησοῦς, (n-nm-s) λέγει λέγω (vipa--3s) αὐτῇ αὐτός (npdf3s; ref. Mary) Γύναι, γυνή (n-vf-s) τί τίς (interr. pro.) κλαίεις; κλαίω (vipa--2s; "are you weeping") τίνα τίς (interr. pro./am-s; "Whom?") ζητεῖς; ζητέω (vipa--2s; "are you seeking") **Supposing Him to be the gardener, she *said to Him, "Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away."** δοκοῦσα δοκέω (circ. ptc./p/a/nf-s; "while supposing/presuming") ἐκείνη ἐκείνος (remote dem. pro./nf-s; "that One/Him") ὅτι (intro. ind. disc.; "that"; not translated) ἐστίν εἰμί (vipa--3s; "He is") ὁ κηπουρός (d.a. + n-nm-s; "the keeper of a garden/the

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gardner"; *hapax*) λέγει λέγω (*vira--3s*) αὐτῷ, αὐτός (*npdm3s; ref. Jesus*) Κύριε, κύριος (*n-vm-s*) εἶ (*part. intro. 1st class cond.; "if"; assumed as true*) σύ (*npn-2s*) ἐβάστασας βαστάζω (*viaa--2s; "to take with the hands/carried away"*) αὐτόν, αὐτός (*npam3s*) εἶπέ λέγω (*vImp/a/a--2s*) μοι ἐγώ (*npd-1s*) ποῦ (*conj.; "where"*) ἔθηκας τίθημι (*viaa--2s; "you have placed/laid"*) αὐτόν, αὐτός (*npam3s*) κἀγὼ κἀγὼ (*cc&npn-1s*) ἄρῳ. αἴρω (*vifa--1s; "will lift up/take away"*) αὐτόν αὐτός (*npam3s*)

GNT John 20:16 λέγει αὐτῇ Ἰησοῦς, Μαριάμ. στραφείσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί, Ῥαββουνι [ὃ λέγεται Διδάσκαλε].

NAS John 20:16 **Jesus *said to her, "Mary!" She *turned and *said to Him in Hebrew, "Rabboni!" (which means, Teacher).** Ἰησοῦς, (*n-nm-s*) λέγει λέγω (*vira--3s*) αὐτῇ αὐτός (*npdf3s*) Μαριάμ. Μαρία (*n-vf-s*) ἐκείνη ἐκείνος (*remote dem. pro./nf-s; "She/That one"*) στραφείσα στρέφω (*circ. ptc./a/p/nf-s; "after turning herself"*) λέγει λέγω (*vira--3s*) αὐτῷ αὐτός (*npdm3s*) Ἑβραϊστί, (*adv.; "in Hebrew/Aramaic"*) Ῥαββουνι (*n-vm-s; "Rabboni/Master/Great One"; used 2x*) [ὃ ὅς (*rel. pro./nn-s; "which thing"*) λέγεται λέγω (*vipp--3s; "is being said/meaning"*) Διδάσκαλε]. διδάσκαλος (*n-vm-s; "Teacher"*)

GNT John 20:17 λέγει αὐτῇ Ἰησοῦς, Μή μου ἄπτου, οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπέ αὐτοῖς, Ἐναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν.

NAS John 20:17 **Jesus *said to her, "Stop clinging to Me, for I have not yet ascended to the Father;** Ἰησοῦς, (*n-nm-s*) λέγει λέγω (*vira--3s*) αὐτῇ αὐτός (*npdf3s; ref. Mary*) Μή (*neg. +*) ἄπτου, ἄπτω (*vImp/p/m--2s; "stop fastening yourself/clinging/attaching yourself/coming into contact with force"; used 41x*) μου ἐγώ (*npd-1s*) γὰρ (*explan. conj.*) οὐπω (*adv.; "not yet/still not"*) ἀναβέβηκα ἀναβαίνω (*viPFa-1s; "I have ascended/gone up"*) πρὸς (*pa*) τὸν ὁ πατέρα· πατήρ (*d.a. + n-am-s*) **but go to My brethren, and say to them, 'I ascend to My Father and your Father, and My God and your God.'** δέ (*ch*) πορεύου πορεύομαι (*vImp/p/d--2s; "go/proceed"*) πρὸς (*pa*) μου ἐγώ (*npd-1s*) τοὺς ὁ ἀδελφούς ἀδελφός (*d.a. + n-am-p; "brothers"*) καί (*cc*) εἶπέ λέγω (*vImp/a/a--2s*) αὐτοῖς, αὐτός (*npdm3p*) Ἐναβαίνω

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ἀναβαίνω (vipa--1s; "I am ascending") πρὸς (pa) μου ἐγώ (npg-1s) τὸν ὁ πατέρα πατήρ (d.a. + n-am-s) καί (cc) ὑμῶν σύ (npg-2p; ref. the disciples) πατέρα πατήρ (n-am-s) καί (cc) μου ἐγώ (npg-1s) θεὸν θεός (n-am-s) καί (cc) ὑμῶν. σύ (npg-2p) θεὸν θεός (n-am-s)

GNT John 20:18 ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι Ἔώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ.

NAS John 20:18 **Mary Magdalene** *came, announcing to the disciples, "**I have seen the Lord,**" and that He had said these things to her. Μαριὰμ Μαρία (n-nf-s +) ἡ (d.a./nfs +) Μαγδαληνὴ (n-nf-s; "Mary the Magdalene") ἔρχεται ἔρχομαι (vipd--3s) ἀγγέλλουσα ἀγγέλλω (circ. ptc./p/a/nf-s; "while announcing/proclaiming"; harax) τοῖς ὁ μαθηταῖς μαθητῆς (d.a. + n-dm-p) ὅτι (cc; intro. indir. disc.) Ἔώρακα ὀράω (viPFa--1s; "I have seen") τὸν ὁ κύριον, κύριος (d.a. + n-am-s) καί (cc) "that" supplied εἶπεν λέγω (viaa--3s) ταῦτα οὕτως (near dem. pro./an-p) αὐτῇ. αὐτός (npdf3s)

ANALYSIS VERSES 11 – 18:

1. This section contains the account of the first post-resurrection appearance of Jesus Christ.
2. It may be considered by some as extremely unusual that such a dramatic Biblical event should occur to one such as **Mary** Magdalene, and not to one of the more notable disciples among Jesus' followers.
3. Apart from second guessing God's will in the matter, the fact that it happened this way further substantiates that there was not any hidden agenda or deceit among the disciples regarding Jesus' resurrection, as John has so aptly been recording.
4. That **Jesus** first appears to a woman outside of the inner circle of the 11 points graphically that:
 - A. None of these men can be accused of being the one that conjured up any make believe appearance to satisfy the dilemma of the missing body.
 - B. **But** in fact, the first report of any personal appearance came from someone that they had discounted as to the initial report of a resurrection (Luk.24:10-11).
 - C. And who in fact, had discounted the report herself (Joh.20:2).
5. Whatever other reasons aside, that **Jesus** first appeared to someone (and a woman at that) other than one of the 11, releases them from any accusation that would claim they initiated any scheme perpetuating a fictitious appearance.

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6. **Mary** was not convinced of any resurrection and simply believed what she had told Peter and John about Jesus' body being stolen.
7. What better way to protect the 11 from false accusations of scheming in this regard than for God to pick a 3rd party, a gender that the disciples tended to view as a burden and distraction rather than dependable partners (cp. Mat.19:9-10), who herself didn't believe in the resurrection, to first appear to and make the initial report.
8. In Mary's grief and despair, she decides to return to **the tomb** after Peter and John's decision to go and investigate.
9. John does not tell us whether or not she arrived back at **the tomb** before or after he and Peter left, only that she did, and is pictured as one that **was standing outside the tomb weeping** (vs.11a).
10. Her actions are consistent with what one would expect from a female under severe emotional distress, since they often have no rhyme or reason. Cf. vs.15
11. Lost in her emotions, for the first time since her return, she ventures to re-look inside, **"and so, as she wept, she stooped and looked into the tomb"** (vs.11b).
12. While giving vent to her severe distress, **she** seeks to feed her emotions by reinforcing the reality that Jesus' body is still missing or perhaps in empty hopes that somehow the body had been returned.
13. In either case, she sees more than expected **and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had been lying** (vs.12).
14. The grave clothes were obviously still in the place where Peter and John observed them, since it is apparent which is **the head** and which is **the feet** of the wrappings.
15. There is no indication that these **angels** were manifesting any angelic glory in their appearance.
16. It becomes obvious too, that **Mary** does not regard any real significance to the presence of the **two angels** as there is no indication of any change of emotion.
17. This is seen in the question asked of her in vs.13a, **"And they said to her, 'Woman, why are you weeping?'"**
18. Though this is the second time that **Mary** has had the advantage of angelic messengers to relate the truth of what has really occurred (cp. Luk.24:1-10), she is in total denial of the truth and regards the **angels** no more than men that she can vent her fears and worries.
19. Her despair was unnecessary, and was the simple result of her failure to believe the doctrine that she had been taught with respect to the death and resurrection of the Messiah.
20. She is so engrossed with the "poor me" of human viewpoint emotionalism that even a second anomaly of guests at Jesus' **tomb** that would raise questions of any normal thinking person as to "who" and "why" they are there, is totally dismissed.
21. Principle: Leading with emotions does nothing to advance one's thinking in a sound way spiritually or otherwise as to the realities facing them.
22. The small part that the **two angels** actually play in this event is to simply point out once again the total denial that Jesus' followers had adopted with respect to any Messianic resurrection.
23. And that **Mary** indeed is still in total denial and satisfied to simply accept her own human viewpoint conclusions is made clear in her response in vs.13b, **"She said to**

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them, ‘Because they have taken away my Lord, and I do not know where they have laid Him’”.

24. **Mary** still holds fast to her “sacred cow” analysis necessary to stimulate her emotions and makes a flat out accusation that somebody has ripped off Jesus’ body.
25. To her, their question is ludicrous and she reacts with a statement that implies something that ought to be obvious to anyone familiar with **the tomb** and situation.
26. Leading with her emotions, coupled with her rejection of BD, has produced a believer that now doesn’t really give a “hoot in hell” as to the truth, but someone that strikes out at others in an attempt to defend her actions.
27. That her disposition is of such nature is made even clearer in vs.14-15.
28. Her mind clouded with grief and animosity, **“When she had said this, she turned around, and beheld Jesus standing there, and did not know that it was Jesus”.**
29. What caused her to turn **around** is not mentioned, but if anger were now involved in her emotions, it would be easy to see her turn to stomp away from those who in her mind are provoking/needling her, but in reality only trying to help.
30. When **Jesus** appeared to people after the resurrection He was not always immediately recognizable. Luk.24:13-31; Joh.21:4
31. In His resurrection body, He had the ability to appear in a form that those who knew Him personally did not recognize.
32. His appearance incognito is proof to those eyewitnesses that indeed **Jesus** possesses a new body not confined to the physical laws of nature.
33. In other words, it is indeed resurrection in view, not just resuscitation.
34. **Jesus** questions her as the **angels**, but adds another question and **said to her, “Woman, why are you weeping? Whom are you seeking?”**
35. While Jesus’ questions are designed to stimulate **Mary** into getting back in control of her emotions and to think through why she is in such emotional distress, she continues to react under her emotional presuppositions.
36. She now lashes directly out at **Jesus** as the main target of her frustrations, and **supposing Him to be the gardener, she said to Him, “Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away”.**
37. She now directly accuses **Jesus** as a potential perpetrator of stealing Himself.
38. Principle: Emotionalism and failure to control it often results in seeking to blame others for why you’re emotional to begin with.
39. Principle: Emotions is a responder and when it leads rather than responds it is prone to irrational judgments in one’s thinking.
40. **Mary** had no right to implicate someone that she does not know nor had any facts that they had anything to do with Jesus’ missing.
41. Her rejection of BD created a vacuum in her thinking and soul and it was filled with unfounded intellectual presuppositions and emotionalism.
42. That **Mary** is now totally put out under her grief and despair, she turns her back to **Jesus** as implied in vs.16, **“Jesus said to her, ‘Mary!’ She again turned and said to Him in Hebrew, ‘Rabboni!’ (which means, Teacher)”.**
43. **Jesus** simply calls out her name and she re-faces Him and now immediately recognizes Him.

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44. While context makes clear and answers the **angels** and Jesus' first question as to **why** Mary's **weeping**, the fact that **Jesus** now reveals to her Who He really is implicitly answers **Whom** she was **seeking**.
45. **Mary** is representative of +V believers that may have problems in their lives accepting carte blanche the entirety of the counsel of God due to emotional and/or STA problems.
46. However, God knows those that are truly +V (seekers) and He will reveal Himself in spite of these hindrances and distractions that we all face.
47. Jesus' initial covert appearance was not to twit **Mary**, but points to the reality that God is providing the answers to our dilemmas in life even if we fail to see or orient to the doctrine available.
48. He does so by bringing us into the periphery of others that know that truth and are willing to share it to any that will give them an ear.
49. It denotes that He gives us all time to grow up and come to a realization of the truth on the steam of our own choosing.
50. However, even if we might fail in areas, those that are truly **seeking** the truth of God, God is faithful to reward them accordingly. Heb.11:6
51. Obviously the best way to approach the truth is to accept it when taught and avoid all of the emotional somersaults and STA pitfalls that come from its rejection.
52. In spite of Mary's complete emotional failure in this event, the grace of God is once again seen to be sufficient.
53. This is why every adjusted believer should be totally thankful to God that He reads and knows every intent and iota of our beings, souls and thoughts.
54. The scenario of **Mary** reveals a believer that even though on the surface is seen to be failing miserably, deep down beyond men's insight (and even her own at this point) was a soul that is ultimately willing to accept and believe the truths at hand.
55. And God knows exactly what it will take for each and every one of us for that +V to surface.
56. If **Jesus** Himself needs to appear before +V to get them to believe the truth, He will provide that evidence.
57. The fact that He no longer does this points to the fact that more than sufficient evidence is provided now in the canon of Scripture for anyone to believe the truths of God.
58. Those that refuse to believe the truth of BD based on the evidence of Scripture itself would not even believe if **Jesus** did appear to them.
59. That His resurrection is indeed now a reality, but not yet provided in a recorded format or verbal testimonies of eyewitness accounts and confirmation of such during Mary's ordeal, she is blessed with have a personal appearance provided as evidence to that reality.
60. Mary's immediate recognition of **Jesus** was not something that she expected or was even considering a possibility.
61. She addresses Him with the Aramaic term, "**Rabboni**", a heightened form of "**Rabbi**", which means "**Teacher**". Cp. Joh.1:38
62. It is a term denoting a title to be held in the highest esteem.
63. In fact, one commentary points out that the term in other Jewish literature was not used as an address to men, but was restricted to addressing God in prayer.

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64. That it is equated at the level of Deity and **Mary** employs it use here with respect to **Jesus** gives us additional insight now as to a significant change in Mary's thinking.
65. The term could be construed as saying, "God-**Teacher**" and indicates that upon the evidence of Jesus' appearance to **Mary**, she has now jettisoned all doubts, misgivings and rejections of the doctrine's Jesus taught regarding His resurrection, accepting them *carte blanche* as the very teaching of God, which it was.
66. Her initial failure to dismiss Jesus' teaching (cp. Luk.24:6-8) due to regarding it less than absolute veracity is now replaced with the faith that it deserved.
67. Upon acceptance of the truth, Mary's emotions now are in their proper place and respond legitimately with great joy as she vigorously embraces **Jesus**.
68. Her actions ultimately invoke a response from Him as he then **said to her, "Stop clinging to Me, for I have not yet ascended to the Father"**.
69. Some translations, such as the KJV, translate His first phrase as "*Touch Me not*" that has led to theological speculation that some wrongful act is now being engaged by **Mary** in connection with touching His resurrection body or clothing and that for some reason that is off limits.
70. The basic meaning of the verb "ἅπτω/hapto" is to "fasten or bind something to something else/grab or hold" and the NAS's translation of "**cling**" reflects the contextual intent of its use here.
71. It points to Mary's action of embracing **Jesus** in such a way that she has no intentions of letting go in the immediate future.
72. What **Jesus** is saying to her is that she needs to now let go because He is in the process of ascension **to the Father** and He must not be detained from that very important act.
73. In other words, **Jesus** has a schedule to keep via the POG and the luxury of distractions right now is not an option.
74. The question now arises as to the ascension that is in view.
75. We know that an ascension occurred some 40 days later from the testimony of Luke in Act.1:3-9
76. However, Psa.2:7-9 indicates that on the day of the resurrection, **Jesus** would appear in the 3rd heaven and was commanded by the Father to ask for His inheritance:
 - A. As God, **Jesus** is the eternally begotten of the Father under the principle of eternal generation. Cp. Col.1:15 "*And He is the image of the invisible God, the first-born of all creation.*"
 - B. Via the virgin birth and the resultant hypostatic union, Christ became "the only" or "uniquely begotten Son of God". Cf. Joh.1:14,18; 3:16,18; 1Joh.4:9 cp. Heb.11:17 where it is used of Isaac that was not the only son of Abraham, but the miraculous nature of his birth made him the uniquely begotten son of Abraham.
 - C. So the humanity of the Son was begotten of the Father.
 - D. The word "begotten" is directed towards both the Deity and humanity of the Son.
 - E. However, in the prophetic declaration of Psa.2, begotten is related to the humanity of Christ from the dead. Cp. Col.1:18
 - F. "*Today I have begotten You*" refers to the resurrection of Christ and not to the generation of His humanity or eternal generation of His Deity.
 - G. His humanity was begotten from the dead.

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- H. If these words were spoken to Christ upon His ascension as recorded in Acts as they are commonly understood, a problem arises with the word “today”.
 - I. To add to the dilemma, it is stated in Eph.4:8-10 that before He ascended, He first descended into the lower parts of the earth to lead captive a host of captives. Cp. Psa.68:18
 - J. Sometime following His resurrection, Christ relocated all OT saints from Paradise to the 3rd heaven.
 - K. It does not make sense that **Jesus** would appear on earth the day of His resurrection and descend back to Paradise before His coronation and the Father’s demand for Him to ask for His inheritance took place in the 3rd heaven.
 - L. Further, the prophecy of Christ in likeness with Jonah being in the belly of the great fish 3 nights demands a reentry back to Paradise after the day of resurrection was complete.
 - M. Therefore, the evidence demands two trips from earth to heaven: one at the beginning of the 40-day period and one at the end.
 - N. Further, our passage suggests an immediate ascension, rather than one 40 days later.
77. As the POG has an immediate itinerary for Christ, so He develops one for **Mary** and tells her “**go to My brethren, and say to them, ‘I ascend to My Father and your Father, and My God and your God’**”.
78. **Mary** will have all eternity to “embrace” Christ and the issue now in time is to ensure that the truth of the resurrection is communicated to the others yet in doubt.
79. This verse is the first occasion that **Jesus** formally calls the disciples His brothers.
80. He had taught on previous occasions that those family relationships that exist on earth were not of the same importance as the spiritual family relationships that exist via BD. Mat.12:48-50; Mar.3:33-35; Luk.8:19-21
81. **Jesus** as the glorified Man, has exalted humanity to a new level in the A/C that it has never occupied before.
82. In this state of glorification He includes those that have believed in Him with Himself in terms of familial relationships.
83. This relationship is alluded to in Psa.22:22; 40:10 cp. Heb.2:11-13.
84. While **Jesus** is a Son by eternal generation, physical birth and resurrection, we are sons of **God** on equal footing positionally with the natural Son, via adoption.
85. His resurrection is the evidence for making our salvation sure and secure. 1Cor.15:12-17
86. While **Jesus** recognizes that the family relationship exists, and He is not ashamed to call us His brothers, He makes a distinction between Himself and those that have believed in Him.
87. Although **Jesus** is unique in every way in His person, His work has established all believers as equal members of God’s family with Him.
88. Mary’s faith now intact, John records her obedience to Jesus’ command in vs.18, “**Mary Magdalene came, announcing to the disciples, ‘I have seen the Lord,’ and that He had said these things to her.**”
89. The verb “seen” is “ὄραω/horaw” and denotes a total conscious awareness of the spiritual reality behind its physical manifestation.

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90. It is the same verb used of John in seeing and believing based on the evidence of the grave clothes in the empty tomb in vs.8.
91. There is no indication as to the reception of her news by the **disciples**, however we know that skepticism still exists among them as Thomas does not believe even after the rest had personally seen **Jesus** and he was able to scrutinize His appearance. Joh.20:24-25
92. The only exception to be noted would be a confirmation to John in his thinking that **Jesus** really had risen from the dead.

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EXEGESIS VERSES 19 – 23:

GNT John 20:19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν.

NAS John 20:19 **When therefore it was evening, on that day, the first day of the week,** οὖν (*infer. conj.*) Οὔσης εἰμί (*temp. circ. ptc./p/a/gf-s*; "When it was") ὀψίας ὄψιμος (*a--gf-s*; "evening/just before sundown"; same as 6:16) ἐκείνῃ ἐκείνος (*remote dem. pro./Lf-s*; "on that") τῇ ἡμέρᾳ ἡμέρα (*d.a. + n-Lf-s*) τῇ ἡ μιᾷ εἰς (*d.a. + card. adj./Lf-s*; "the first one"; modifies noun "day") σαββάτων σάββατον (*n-AbIn-p*; "from the Sabbath"; hence the first day of the week) **and when the doors were shut where the disciples were, for fear of the Jews,** καί (*cc*) τῶν ἡ θυρῶν θύρα (*d.a. + n-gf-p*; "the doors") κεκλεισμένων κλείω (*temp. circ. ptc./PF/p/gf-p*; "when having been closed/shut"; Perfect indicates a finality implying a locking up from within; used 16x) ὅπου (*cs*; "where") οἱ ὁ μαθηταὶ μαθητής (*d.a. + n-nm-p*) ἦσαν εἰμί (*viIPFa--3p*) διὰ (*pa*; "for/because of") τὸν ὁ φόβον φόβος (*d.a. + n-am-s*; "fear") τῶν ὁ Ἰουδαίων, Ἰουδαῖος (*d.a. + ap-gm-p*) **Jesus came and stood in their midst, and *said to them, "Peace be with you."** ὁ Ἰησοῦς (*d.a. + n-nm-s*) ἦλθεν ἔρχομαι (*viaa--3s*) καί (*cc*) ἔστη ἴστημι (*viaa--3s*) εἰς (*pa*) τό μέσον μέσος (*d.a. + ap-an-s*; "in the middle/their midst") καί (*cc*) λέγει λέγω (*viPa--3s*) αὐτοῖς, αὐτός (*npdm3p*) Εἰρήνη (*n-nf-s*) ὑμῖν. σύ (*npd-2p*)

GNT John 20:20 καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.

NAS John 20:20 **And when He had said this, He showed them both His hands and His side.** καί (*cc*) εἰπὼν λέγω (*temp. circ. ptc./a/a/nm-s*) τοῦτο οὗτος (*near dem. pro./an-s*) ἔδειξεν δείκνυμι (*viaa--3s*; "showed/exhibited/pointed out for visual observation") αὐτοῖς. αὐτός (*npdm3p*; ref. disciples) τὰς ὁ χεῖρας χεῖρ (*d.a. + n-af-p*; plural hence "both hands") καί (*cc*) τὴν ὁ πλευρὰν πλευρά (*n-af-s*; "the side/rib area"; same as 19:34) **The disciples therefore rejoiced when they saw the Lord.** οἱ

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ὁ μαθηταὶ μαθητῆς (d.a. + n-nm-p) οὖν (infer. conj.) ἐχάρησαν χαίρω (viar--3p; "rejoiced/were made happy") ἰδόντες ὁράω (temp. circ. ptc./a/a/nm-p) τὸν ὁ κύριον. κύριος (d.a. + n-am-s)

GNT John 20:21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.

NAS John 20:21 **Jesus therefore said to them again, "Peace be with you; as the Father has sent Me, I also send you."** ὁ Ἰησοῦς (d.a. + n-nm-s) οὖν (infer. conj.) εἶπεν λέγω (viaa--3s) αὐτοῖς αὐτός (nrdm3p) πάλιν, (adv. "again") Εἰρήνη (n-nf-s) ὑμῖν· σύ (nrd-2p) καθὼς (comp. conj.; "just as") ὁ πατήρ, (d.a. + n-nm-s) ἀπέσταλκέν ἀποστέλλω (viPFa--3s) με ἐγώ (nra-1s) κἀγώ (adjunc. & nprn-1s; "Also I") πέμπω (vira--1s) ὑμᾶς. σύ (nra-2p)

GNT John 20:22 καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς, Λάβετε πνεῦμα ἅγιον·

NAS John 20:22 **And when He had said this, He breathed on them, and *said to them, " Receive the Holy Spirit.** καὶ (cc) εἰπὼν λέγω (temp. circ. ptc./a/a/nm-s) τοῦτο οὗτος (near dem. pro./an-s) ἐνεφύσησεν ἐμφυσάω (viaa--3s; "He breathed on/blew on"; hapax; disciples receive the action hence, "them") καὶ (cc) λέγει λέγω (vira--3s) αὐτοῖς, αὐτός (nrdm3p) Λάβετε λαμβάνω (vImp.aa--2p) ἅγιον· (a--an-s; "holy") πνεῦμα (n-an-s)

GNT John 20:23 ἂν τινων ἀφήτε τὰς ἁμαρτίας ἀφέωνται αὐτοῖς, ἂν τινων κρατῆτε κεκράτηνται.

NAS John 20:23 **"If you forgive the sins of any (Corrected: "Whoever's sins you all forgive"), their sins have been forgiven them; if you retain the sins of any (Corrected: "Whoever's you all retain"), they have been retained."** ἂν (part. +) τινων τίς (indef. pro./gm-p; "If of any/Whoever's") τὰς ἡ ἁμαρτίας ἁμαρτία (d.a. + n-af-p; "the sins") ἀφήτε ἀφίημι (vsaa--2p; "you all abandon/let go or cancel a debt/pardon/forgive") "their sins" supplied ἀφέωνται ἀφίημι (viPFp--3p; "have been forgiven") αὐτοῖς, αὐτός (nrdm3p) ἂν (part. +) τινων τίς (indef. pro./gm-p;

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"whoever's") κρατήτε κρατέω (vs.19a; "you all hold fast/do not let go/retain/not forgive"; used 47x) κεκράτηνται. κρατέω (viPFp--3p; "they have been retained")

ANALYSIS VERSES 19 – 23:

1. John now moves ahead in the narrative from the events of early Sunday morning to the events that evening in vs.19a, “**When therefore it was evening, on that day, the first day of the week**”.
2. That it was still before 6PM Sunday evening is made clear as John chronologically notes that it was still **on the first day** from yesterdays Sabbath.
3. During the interim of **that day**, **Jesus** has appeared to others besides Mary Magdalene to include:
 - A. To the other women that had accompanied Mary to the tomb. Mat.28:1, cp. vs.9
 - 1) In Matthew’s account, on the surface it may appear that **Jesus** met these women on the way back to report to the **disciples** immediately after the first visit.
 - 2) However, Matthew reports that these women “ran” back to the **disciples** after their confrontation with the angels (vs.8).
 - 3) Dilemma: how could they all be running, yet Mary Magdalene has time to find Peter and John to tell them of her account. Then she has time to return to the tomb where Christ appeared to her, and yet Christ appears to the women still running initially to report to the **disciples**?
 - 4) It does not make any sense that **Jesus** appeared to all of the women initially and yet Mary continues to disbelieve and only believes in a separate and second incident.
 - 5) Solution: Matthews account simply notes that **Jesus** appeared to them all at some point in time and is not holding to a strict chronology or separation of events.
 - 6) It is feasible that the other women, after hearing Mary’s account of seeing **Jesus** went again to investigate for themselves or maybe they simply went to check on Mary after she left behind Peter and John.
 - 7) In either case, **Jesus** could have appeared to them either on the way or in return from their second visit.
 - 8) The most natural harmonization is that all of the women ran back to report their first encounter with the tomb to the **disciples**, which all of the **disciples** initially discounted as nonsense. Mary in the course of her interaction with Peter and John, ultimately decides to follow them back to the tomb and **Jesus** appears first to her. The other women, for whatever reasons, also return back to the tomb in which course **Jesus** appears to them.
 - B. To Peter at some time during the day. Luk.24:34; 1Cor.15:5
 - C. To Cleopas and another disciple on the road to Emmaus. Luk.24:13-33
4. Just prior to our vs.19, Cleopas and his companion had just returned to Jerusalem and found the **disciples** and some others gathered together.

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5. The **disciples** were all discussing the events of the day and the fact that **Jesus** had appeared to Simon Peter. Luk.24:33-34
6. In spite of all the events of **that day**, and the differing eyewitness accounts of Jesus' resurrection, there was still a measure of skepticism among those that were assembled.
7. They were, as John tells us, essentially hiding out as vs.19b points out, "**and when the doors were shut where the disciples were, for fear of the Jews**".
8. John employs the perfect tense regarding the "**shut doors**" emphasizing that they basically barred themselves in.
9. After all of the news regarding the accounts of the tomb and Jesus' appearance to some, **the disciples** believed one definite thing, the body of **Jesus** was missing from the tomb.
10. In light of this fact, the **fear** they are now under is that the religious leaders will get wind of this and start hunting down **the disciples** to explain His disappearance.
11. The last thing these men want is any confrontation with Jewish leadership and it is not a stretch to think they considered it a distinct possibility that **the Jews** might accuse them of tampering with the tomb and removing the body in order to perpetuate an appearance that **Jesus** is alive.
12. They had seen the religious leadership of Israel murder their leader and they are now very concerned that they could be next.
13. Had they listened to the doctrine that **Jesus** had taught them in John 17, as He prayed for their protection, and had they considered the meaning of the resurrection, they would not have had to endure this period of extreme **fear**.
14. Again, the bible is differentiated from other religious books as John does not avoid or lie about the mental state of **the disciples** and their obvious failure in terms of believing **Jesus**.
15. **The disciples** and those accompanying them were not looking for or inclined to believe in the resurrection, but they had to be convinced by empirical evidence.
16. One might almost say their minds were closed to the concept and they had to be convinced against their own best judgment.
17. However, this reality makes the resurrection of Christ all the more believable to the vast majority of mankind that did not get to witness the resurrection body.
18. This event on Sunday evening described by John is parallel with the account given by Luke. Luk.24:36-51
19. John is careful to provide the chronological note that fixes this event as occurring on Sunday.
20. Suddenly and without notice, **Jesus came and stood in their midst, and said to them, "Peace be with you."** Vs.19c
21. **Jesus** dramatically appears in the **midst** of **the disciples** without benefit of entry via the locked **doors**.
22. His initial greeting is one of **peace** and is designed to allay their obvious fears and put them at ease.
23. Luke records that their initial response was one of **fear** since they considered that **Jesus** was some sort of disembodied spirit. Luk.24:37
24. **Jesus** chides them for their mental confusion and lets them know that He desires for His **peace** to govern their thinking and not their doubts, fears and superstitions.

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25. Doctrinal thinking brings **peace** and RMA to the believer while other types of thinking promote **fear**, confusion, etc.
26. John alone records the fact that Thomas was not present. Vs.24
27. Luke's use of the term "the eleven" (Luk.24:33) is not designed to be an actual number, but came to be the way that the inner circle of **the disciples** was referred to after the death of Judas.
28. **Jesus** then proceeds to demonstrate to them that His body is quite identifiable from the scars of crucifixion in vs.20a, "**And when He had said this, He showed them both His hands and His side**".
29. This is one of the many convincing proofs that Christ was risen from the dead. Act.1:3
30. That **Jesus** shows them His physical body and that it is obviously tangible, mitigates against any idea that He was some sort of spirit being. Luk.24:39
31. However, His sudden appearance in the room where the **doors** were locked demonstrates that His body was more than merely physical with a spiritual dimension not bound by laws of physics.
32. The whole situation was overwhelming and **the disciples therefore rejoiced when they saw the Lord**. Vs.20b
33. While they were elated, they initially still possessed a certain amount of doubt having trouble believing their very eyes. Luk.24:41-43
34. While they had tangible physical evidence that **Jesus** had risen from the dead, they still had to personally choose to believe this incredible fact.
35. Initially, seeing was not believing in their case, exception (John) excluded.
36. The implication of the Luke passage is that not until **Jesus** actually enjoys a meal does the **disciples** really and fully come to grips in believing the reality at hand.
37. Concrete evidence was now being offered that **Jesus** of Nazareth had conquered death.
38. The mental state of **fear** and confusion is transformed almost instantaneously into one of wonderment and happiness that we can only imagine.
39. Just moments and hours before they were in **fear** for their lives, convinced that their faith in Christ had been misplaced, assured that He was dead and gone, and they had no hope or direction.
40. Suddenly, in a moment of time, they were overwhelmed with unspeakable joy, hardly able to contain the thoughts that must have been racing through their heads.
41. What are the implications of a man rising from the dead? What does all this mean? We weren't wrong to believe in Him, etc.
42. **Jesus** once again pronounces **peace** on **the disciples** in vs.21, "**Jesus therefore said to them again, 'Peace be with you; as the Father has sent Me, I also send you'**".
43. In addition to the inner tranquillity He desires for them, He links His commission with those of these men.
44. He stresses the authority that **the Father** gave Him, as He commissioned Him to come to the world and reveal God and His plan.
45. He reaffirms their commission as believers, set apart to go into the world and carry on with God's plan on His behalf. Cp. Joh.17:18

GOSPEL OF JOHN

46. The formality and ordination of Apostolic commission for the 11 will be realized in the imparting of spiritual gifts upon these men on the day of Pentecost, some 50 days later.
47. In view of the time span between now and then **Jesus** makes certain that they have the Divine operating assets necessary to GAP all the doctrine they to date have rejected and/or are confused on and to remain together as a group.
48. This is the force of vs.22, “**And when He had said this, He breathed on them, and said to them, ‘Receive the Holy Spirit’**”.
49. That they were technically still residing in the age of Israel and the indwelling ministry of the H.S. would not become a reality for some 50 days, **Jesus** provides the interim support they will need in order to get their spiritual acts together in preparation for the formal send off.
50. This temporary support will carry them through this short period of time.
51. Luke makes it clear that there were others in the room with the 10 and therefore this is not limited merely to the Apostles.
52. Vs.23 has occasioned much discussion, “**Whoever’s sins you all forgive, their sins have been forgiven them; Whoever’s you all retain, they have been retained**”.
53. It must not be taken out of context of **Jesus** commission to them and their responsibilities in that regard i.e., establishing the Church.
54. With that responsibility comes authority.
55. He is not teaching the Catholic dogma that the power to **forgive sins** lies with a priest.
56. This authority gave them the right to pronounce in God’s name that **sins** are **forgiven** or **retained** under the authority of the local church and R/COC.
57. Those that function on God’s behalf in the R/COC, must be commissioned by God, filled with the **Holy Spirit**, adhering to sound BD and have judicial authority regarding members of the local church. 1Cor.5:12-13
58. The Church has the power and authority to pronounce whether men were **forgiven** or not.
59. This action is related to the individual response to the truth, both Ph₁ and Ph₂.
60. If someone, no matter how evil, comes to faith in Christ, we can say without fear of contradiction that their **sins** are **forgiven** with total support from God.
61. We do not forgive their **sins**, since no one can forgive **sins** except God alone. Mar.2:7; Luk.5:21
62. As spokesmen for God, we may also say that failure to line up with the doctrine Ph₂, places one in a state of not being **forgiven**, their **sins retained** and remain credited to their account. 1Cor.5:1
63. When a properly functioning local church takes a stand on an issue based on doctrine, heaven is behind that authority and group, no matter their size or how unpopular their stand.
64. The reality and guidelines of everything that governs our forgiving or retaining has been completed in the NT canon of Scripture.
65. We have all the BD necessary in order to make fair and just decisions in this regard.
66. This is the true doctrine that individuals should think long and hard before they repudiate the leadership of a properly functioning local church since God agrees with their doctrinal decisions.

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67. The local church is fully endowed with the power and authority to execute discipline when and where it is necessary, with the full assurance that God supports them.
Mat.16:19
68. Those that fail under their STA's in the local church that repent and R_B, they can know that the church's stand individually and corporately that their **sins have been forgiven** is God approved.
69. Likewise, those that refuse to line up with directives in this regard and remain in disobedience to the teaching, they should know that authoritative claim that their **sins have been retained** is also God approved.

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EXEGESIS VERSES 24 – 25:

GNT John 20:24 Θωμάς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς.

NAS John 20:24 **But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.** δέ (cc) Θωμάς (n-nm-s) εἷς (card. adj./nm-s) ἐκ (pAbl) τῶν ὁ δώδεκα, δώδεκα (d.a. + card. adj./AbIm-p; "the twelve") ὁ λεγόμενος λέγω (d.a. + adj. ptc./p/p/nm-s; "having been called) Δίδυμος, (n-nm-s; "Didymus/Twin"; same as 11:16) οὐκ οὐ (neg. +) ἦν εἰμί (viIPFa--3s) μετ' μετὰ (pg) αὐτῶν αὐτός (nrgm3pl; ref. those in the room) ὅτε (temp. conj.) Ἰησοῦς. (n-nm-s) ἦλθεν ἔρχομαι (viaa--3s)

GNT John 20:25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί, Ἐωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσίν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.

NAS John 20:25 **The other disciples therefore were saying to him, "We have seen the Lord!"** οἱ ὁ (d.a./nmp +) ἄλλοι ἄλλος (a--nm-p; "others of the same kind" +) μαθηταί, μαθητής (n-nm-p) οὖν (infer. conj.) ἔλεγον λέγω (viIPFa--3p) αὐτῷ αὐτός (nrdm3s; ref. Thomas) Ἐωράκαμεν ὁράω (viPFa--1p) τὸν ὁ κύριον. κύριος (d.a. + n-am-s) **But he said to them, "Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe."** δέ (ch) ὁ (d.a. /nms; "he") εἶπεν λέγω (viaa--3s) αὐτοῖς, αὐτός (nrdm3p) Ἐὰν ἐάν (part. +) μὴ (neg.; "unless/except") ἴδω ὁράω (vsaa--1s; "I might see") ἐν (pL) αὐτοῦ αὐτός (nrgm3s; ref. the Lord's) ταῖς ἢ χερσίν χεῖρ (d.a. + n-Lf-p; "hands/wrists") τὸν ὁ τύπον τύπος (d.a. + n-am-s; "the mark made from a blow/the imprint"; used 15x) τῶν ὁ ἥλων ἥλος (d.a. + n-gm-p; "the nails"; used 2x and only in this verse) καί (cc) βάλω βάλλω (vsaa--1s; "might put/cast") μου ἐγώ (nrg-1s) τὸν ὁ δάκτυλόν δάκτυλος (d.a. + n-am-s; "finger"; same as 8:6) εἰς (pa) τὸν ὁ τύπον τύπος (d.a. + n-am-s; "the imprint/place") τῶν ὁ ἥλων ἥλος (d.a. + n-gm-p; "the nails") καί (cc) βάλω βάλλω (vsaa--1s) μου ἐγώ (nrg-1s) τὴν ἢ χεῖρα χεῖρ (d.a. + n-af-s; "hand") εἰς (pa) αὐτοῦ, αὐτός (nrgm3s) τὴν ἢ πλευρὰν πλευρά (d.a. + n-af-

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s; "the side/rib area") οὐ μὴ (double neg.; "absolutely not") πιστεύσω. πιστεύω (vsaa-
-Is)

ANALYSIS VERSES 24 – 25:

1. In light of Jesus' appearance and confirmation of His resurrection to the **disciples** assembled in the room that Sunday, John now informs us after the fact of an exception in vs.24, "**But Thomas, one of the twelve, called Didymus, was not with them when Jesus came**".
2. Apart from the synoptics simply listing **Thomas** as **one of the twelve** disciples called to be Apostles (Mat.10:3; Mar.3:18; Luk.6:15), only John has given us additional insight into this man. Joh.11:16; 14:5
3. John uses the term "**the twelve**" even after the defection of Judas to emphasize the origination and thus longevity that each of these men has been associated with Jesus personally in His ministry.
4. The synoptics are seen to use the term "the eleven" in this regard to emphasize the reality of Judas defection. Mat.28:16; Mar.16:14; Luk.24:9,33
5. **Thomas** is distinctly identified as a twin, but we do not know who his twin may have been.
6. That **Thomas** now comes into play into the whole scenario provides the reader with additional insight as to the depth of the fact that there was absolutely no hidden agenda within the inner circle to perpetuate any false hopes or hoaxes as to the reality of the resurrection.
7. It is **Thomas** that has been depicted as the die-hard skeptic and pessimist of the group.
8. Even in most Christian circles today he is know as "Doubting **Thomas**" acknowledging that fact.
9. As Joh.11:16 revealed, he was one that tended to look at the worst case scenario of things that he expected to occur.
10. His personality was of such that he had a strong tendency to look at the physical realities around him and draw his conclusions in an agnostic mode rather than a philosophical or spiritual mode.
11. This implies that he was not much of a deep thinker regarding things and essentially relied only on tangible and physical things to control his thinking and emotions.
12. Things that he could not readily understand on a physical plane he dismissed as not pertinent to coming to the correct conclusions regarding things and in that vein we see his personal rejections of Jesus' teaching regarding His death and resurrection. Joh.14:1-5
13. Further, his comment of John 11 implied that he believed death was immanent for Jesus and the rest and therefore when Jesus was killed, he probably adopted the attitude of "see I told you so".
14. This portfolio of **Thomas** represents the epitome of believers that though are ultimately +V to truth, because of preconceived judgments of reality based on

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- appearance alone, when the chips are down, they will find themselves immersed into a well of doubt and misery that can be exceptionally hard to overcome.
15. While all of the **disciples** had their problems with rejecting BD, **Thomas** is seen as the extreme in that his reasoning for rejection is considered from himself as the only alternative to the truth rejected.
 16. His stubbornness is not one of simply rejecting BD because he doesn't understand or want to apply, but rejecting it because of an arrogance that only he can be right in the matter.
 17. What better person than this man to conclude John's contextual argument of no ploy of deceit in his recorded evidence in the death and resurrection of Christ than one from **them** that is so completely willing to accept the reality of his death and so completely reticent to the reality of his resurrection.
 18. Upon a full investigation into the recorded facts that John has provided into the death and resurrection of Jesus, only an idiot would say that this recording was based on fantasies or a planned scheme from the followers of Christ.
 19. **Thomas** "caps" the fact that none of these truly expected all that would happen and at the best they could only foresee the possibility of death.
 20. Principle: **Thomas** points to the fact that judgment based on appearances only without spiritual insight and truth leads to fore-drawn conclusions that falls short of true reality.
 21. Principle: Only by plugging in the truth of BD can a believer evaluate the natural world around them and discern the truth of the realities at hand.
 22. John straightforwardly tells us that **Thomas** was not present with the others and does not condemn or commend his absence.
 23. That **Thomas** is now convinced that he was right regarding the outcome of a trip back to Jerusalem, it makes sense that he probably considers his own death imminent.
 24. In that vein, he seeks solitude rather than the company of the others for safety reasons alone if not mingled with an aloof arrogance towards the others.
 25. No matter the particulars of his aloofness, he is reunited either of his own accord or through the efforts of the others as vs.25a makes clear, "**The other disciples therefore were saying to him, 'We have seen the Lord!'**"
 26. The imperfect tense of "**were saying**" indicates an adamant proclamation from all concerned as to the veracity of their account to **Thomas**.
 27. That his mindset fits within our analysis of him is seen in his response to their declaration in vs.25b, "**But he said to them, 'Unless I shall see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe'**".
 28. What **Thomas** here demands, is what one would expect from any person that is convinced of an apparent impossibility in his own thinking.
 29. That he looks only to what he considers possible physically and as the rest as of yet did not understand the OT teaching regarding the resurrection of Messiah (Joh.20:9), he is in no way in a frame of mind to be easily convinced.
 30. He was not willing to accept the accounts of others and demands incontrovertible evidence i.e., the physical, tangible proof that he relies upon.

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31. That he disregards their excited accounts of having seen Jesus amplifies his die-hard mindset of skepticism, since he is rejected the testimony of several eye-witnesses of whom he should have had trust that they would not be lying.
32. He states that he must not only **see** Jesus but must be able to also touch his physical humanity before he would even potentially **believe**.
33. This hints that he does not trust them in what they claim they have seen.
34. That **Thomas** is so inclined towards agnosticism, it is not a far stretch to conclude that what he thinks is that they have seen some sort of apparition or vision, possibly due to an overreaction of emotionalism.
35. This infers that **Thomas** was not prone to mysticism and therefore any conclusions he might come to are based on hard tangible evidence.
36. Others too have suggested that these people had hallucinations and their testimony was merely the result of some deranged thinking.
37. The proof he demands is seeing the mark made in Jesus' **hands**/wrists by **the nails** that were used to fasten Him to the cross.
38. Some have suggested that there were no **nails** used and He was simply tied to the cross, but the etymology of the Greek for **hands** can easily be seen as extending to the arm (Luk.4:11) or even refer to a part of the hand, such as a finger (15:22).
39. Therefore, **the nails** were inserted into the wrists of Christ and that **nails** were indeed used is made clear here.
40. Further, he makes it plain that he must also reach out his hand and be able to place it into the wound that was made on Jesus side by the Roman spear after His death.
41. That he considers it possible to actually place a hand into Jesus' side denotes a wide and deep wound from the spear thrust and dispels any myths that the soldiers only pricked Jesus in this regard.
42. Although these men kept insistently telling **Thomas** that they had **seen the Lord**, he remains obstinate and bullheaded in his refusal to accept their witness.
43. His discipline for such an approach is that he will continue to have to carry this misery and burden of doubt with Him for another week before he finds peace.
44. Principle: To the degree we refuse to accept the witness of the truth, to that degree we burden ourselves with self-induced misery that is not necessary.

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EXEGESIS VERSES 26 – 29:

GNT John 20:26 Καὶ μεθ' ἡμέρας ὀκτῶ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν, Εἰρήνη ὑμῖν.

NAS John 20:26 **And after eight days again His disciples were inside, and Thomas with them.** καί (cc) μεθ' μετά (pa; "after") ὀκτῶ (card. adj./af-p; "eight") ἡμέρας ἡμέρα (n-af-p) πάλιν (adv.; "again") αὐτοῦ αὐτός (nrgm3s; ref. Jesus) οἱ ὁ μαθηταὶ μαθητής (d.a. + n-nm-p) ἦσαν εἰμί (viIPFa--3p) ἔσω (adv.; "inside/within") καί (cc) Θωμᾶς (n-nm-s) μετ' μετά (pg) αὐτῶν. αὐτός (nrgm3p) **Jesus *came, the doors having been shut, and stood in their midst, and said, "Peace be with you."** ὁ Ἰησοῦς (d.a. + n-nm-s) ἔρχεται ἔρχομαι (vipd--3s) τῶν ἢ θυρῶν θύρα (d.a. + n-gf-p; "the doors") κεκλεισμένων κλείω (circ. ptc./PF/p/gf-p; "after having been shut"; same as vs.19) καί (cc) ἔστη ἵστημι (viaa--3s) εἰς (pa) τὸ μέσον μέσος (d.a. + ar-an-s; "their midst/the middle") καί (cc) εἶπεν, λέγω (viaa--3s) Εἰρήνη (n-nf-s; "Peace") ὑμῖν. σύ (nrd-2p)

GNT John 20:27 εἶτα λέγει τῷ Θωμᾶ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός.

NAS John 20:27 **Then He *said to Thomas, "Reach here your finger, and see My hands;** εἶτα (temp. adv.; "Then/Next") λέγει λέγω (vipa--3s) τῷ ὁ Θωμᾶ, Θωμᾶς (d.a. + n-dm-s) Φέρε φέρω (vImp/pa--2s; "bear/reach forward/carry forth") ὧδε (adv.; "here/in this place") σου σύ (nrg-2s) τὸν ὁ δάκτυλόν δάκτυλος (d.a. + n-am-s; "the finger") καί (cc) ἴδε ὀράω (vImp/aa--2s) μου, ἐγώ (nrg-1s; ref. Jesus) τὰς ἢ χεῖράς χεῖρ (d.a. + n-af-p; "the hands") **and reach here your hand, and put it into My side;** καί (cc) φέρε φέρω (vImp/pa--2s; "reach here") σου σύ (nrg-2s) τὴν ἢ χεῖρά χεῖρ (d.a. + n-af-s; "the hand") καί (cc) βάλε βάλλω (vImp/aa--2s; "cast/put it") εἰς (pa) μου, ἐγώ (nrg-1s) τὴν ἢ πλευράν πλευρά (d.a. + n-af-s; "the side/rib area") **and be not unbelieving, but believing."** καί (ch) μὴ (neg. +) γίνου γίνομαι (vImp/pd--2s; "lit. - stop into existence/be not") ἄπιστος (a--nm-s; "unbelieving/anti-faith/without

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faith";) αλλά (strong advers.) πιστός. πιστός (a--nm-s; "believing/trusting/full of faith")

GNT John 20:28 ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ κύριός μου καὶ ὁ θεός μου.

NAS John 20:28 **Thomas answered and said to Him, "My Lord and my God!"**

Θωμᾶς (n-nm-s) ἀπεκρίθη ἀποκρίνομαι (viad--3s) καί (cc) εἶπεν λέγω (viaa--3s) αὐτῷ, αὐτός (npdm3s; ref. Jesus) μου ἐγώ (npg-1s) Ὁ κύριος (d.a. + n-nm-s) καί (cc) μου. ἐγώ (npg-1s) ὁ θεός (d.a. + n-nm-s)

GNT John 20:29 λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἐώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

NAS John 20:29 **Jesus *said to him, "Because you have seen Me, have you**

believed? ὁ Ἰησοῦς, (d.a. + n-nm-s) λέγει λέγω (vipt--3s) αὐτῷ αὐτός (npdm3s) Ὅτι (causal conj.) ἐώρακάς ὀράω (viPFa--2s) με ἐγώ (npt--1s) πεπίστευκας; πιστεύω (viPFa--2s; "you have believed?"; rhetorical question) **Blessed are they who did not see, and yet believed."** μακάριοι μακάριος (a--nm-p; "blessed/happy/to be congratulated"; same as 13:17) "are" supplied οἱ ὁ (d.a./nmp; goes with both ptc.'s +) μὴ (neg. +) ἰδόντες ὀράω (adj. ptc./a/a/nm-p; "those not seeing") καί (cc with advers. force; "yet") πιστεύσαντες. πιστεύω (adj. ptc./a/a/nm-p; "they are believing")

ANALYSIS VERSES 26 – 29:

1. John now skips forward in time a week bringing us to a similar situation of vss.19-23 with the **disciples** grouped together in vs.26a, **“And after eight days again His disciples were inside, and Thomas with them”**.
2. There is nothing mentioned of any other events occurring during this week by John or the synoptics other than the **disciples** were continually in the temple praising God (Luk.24;53) and remained in Jerusalem as they were instructed by **Jesus** (Luk.24:49,52).
3. Therefore, they had remained in Jerusalem with the feast of Unleavened bread having concluded either that Friday or Saturday, depending upon using Judean or Galilean reckoning.
4. Most commentaries consider the eighth day in view to include the previous Sunday and that the following Sunday is now in view.

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5. John takes note that things were essentially the same as the preceding week excepting that **Thomas** was present on this occasion.
6. As our passage makes clear, he is still in deep doubt regarding the resurrection.
7. However, what we do mention is that even in his doubt, he has maintained his MPR of remaining with the group and has not physically abandoned them.
8. Because he has stuck in there with them to this degree, he will now be blessed with having sufficient evidence provided for him to believe all that has happened.
9. Principle: Abandonment of Bible class will absolutely not solve spiritual problems one has in life.
10. Principle: Maintenance of your MPR is the critical lifeline to overcome all doubts and disbelief in BD.
11. Principle: Faithfulness in our attendance will be rewarded over time with evidence continually provided as to the veracity of the teaching, even in spite of our weaknesses.
12. Principle: Those that are +V will eventually get a grip on areas of weakness in their acceptance and orientation to God's word.
13. **Jesus again** supernaturally appears before them as noted in vs.26b, "**Jesus came, the doors having been shut, and stood in their midst, and said, 'Peace be with you'**".
14. John uses the same construction with the perfect tense as he did in vs.19 to indicate that **the doors** were **shut** and locked.
15. In spite of the proof that resurrection had occurred, these men were obviously still skittish of the Jews and were meeting under defensive conditions.
16. That **Jesus again** gives them a greeting of **peace** is another reminder that they should not allow MA fear to rule their thinking.
17. After He materializes before their eyes and greets them, He specifically turns to deal with **Thomas**.
18. He demonstrates His omniscience by repeating back to **Thomas** the demand he had made a week earlier in vs.27ab, "**Then He said to Thomas, 'Reach here your finger, and see My hands; and reach here your hand, and put it into My side'**".
19. The only difference in Jesus' commands is that he reverses Thomas' previous requirements to first "**see**" and then touch (vs.25b) and tells him to touch His wounds first and then take a good look.
20. That **Jesus** so phrases His command this way denotes that He reads **Thomas** like a book and knows exactly his agnostic approach to life.
21. After **Jesus** grants **Thomas** permission to feel and **see**, He then concludes His words with a rebuke and exhortation in vs.27c, "**and be not unbelieving, but believing**".
22. Jesus' rebuke would not have had to have been sharp in tone in order for it to have its designed impact to convict his soul and mind as to the reality of his failure.
23. After **Thomas** hears **Jesus** repeat his words back to him and now accurately read his very soul, all doubts Thomas' had vanish.
24. Jesus' commands are presented in such a way as to verbally challenge **Thomas** to faith.
25. At this point he has the option to believe or continue to disbelieve and touch **Jesus** to verify His real life tangible existence.

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26. John does not record that **Thomas** ever actually touched **Jesus** and therefore implies that it was simply Jesus' expression of omniscience and knowledge of him that brought him to faith.
27. Though **Thomas** was the deepest of skeptics, Jesus' voice, words, supernatural appearance and insight was sufficient for **Thomas** to now accept the reality.
28. That he did not have to touch **Jesus** to believe underscores the intellectual honesty that **Thomas** did apply when faced with physical realities.
29. While on the one hand he failed by relying too much on the physical, on the other hand he did not have to wallow in the physical evidence provided to accept its validity.
30. In other words, he was intellectually honest enough to at least believe his own eyes regarding the revelation of truth.
31. **Thomas** broke the physical agnostic barrier producing doubt and now saw **Jesus** with his soul as well as physical eyes and no further tangible proof was necessary to commend the truth of reality to him.
32. Principle: God knows exactly what is needed to draw +V to the surface and it stems from the application of intellectual honesty regarding the truth.
33. That the grace provided was indeed sufficient for **Thomas** now to come full swing in his faith is seen in his response to **Jesus** in vs.28, "**Thomas answered and said to Him, 'My Lord and my God!'**"
34. In complete contrast to **Thomas**' view of **Jesus** before, he now ascribes a dual title to His Person as both **Lord and God**.
35. While **Thomas** has been shown in the light of a doubter and skeptic, his true +V is now revealed for all posterity to see as he proclaims **Jesus** his ultimate authority as no less than Deity Himself.
36. **Thomas** repents from his previous posture of doubting the teaching of Christ and now accepts Him as the **God-Teacher** He is and the validity of the truth of His resurrection. Cp. Mat.16:21
37. The fact that **Jesus** did not rebuke him for ascribing Deity to His Person is one of the proofs of His Deity.
38. There is no other recorded individual in the gospels that ever addressed **Jesus** in such a clear and precise way as being **God**.
39. That **Thomas** now attributes Deity to **Jesus** does not mean he did not believe before, only that now he has fuller appreciation as to the impact His Person as **God** has regarding all that He says and does.
40. Just as many Christians believe the Bible is inerrant, but not until their eyes are opened regarding it through an adjusted communicator do they begin to realize its true awesome nature.
41. His statement draws attention to the fact that **Jesus** is the victorious **God/man** and conqueror of death, forming to some extent the climax of this book.
42. Even the most die-hard of the **disciples** in the rejection of Jesus' resurrection is now fully convinced.
43. **Jesus** then presents a rhetorical question to **Thomas** expecting a yes answer in vs.29a, "**Jesus said to him, 'Because you have seen Me, have you believed?'**"
44. **Thomas**' faith in the resurrection was based on the very simple fact that he saw **Jesus** in His resurrection body.

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45. He could have believed the direct eyewitness testimony of others that had thus **seen the Lord**, but chose not to do so.
46. Jesus' final statement in vs.29b is a further rebuke in this regard, "**Blessed are they who did not see and yet believed**".
47. Jesus' rebuke to **Thomas** is a rebuke to all that demand to **see** something before they will accept it as truth.
48. He is not stating, nor we, that people are to be gullible and accept by blind faith matters that are not built on credible facts and evidence.
49. The death, burial and resurrection of Christ is one of the most well attested facts of history, and it is not blind faith to accept the witness of the Scriptures and the eyewitness testimony of those that saw these events.
50. Even though **Thomas** and the others present saw **Jesus** post-resurrection, they still had to employ faith in order to apprehend the truth.
51. These men were not enlightened because of their rejection of the doctrine, even though they continually saw and heard Jesus' teaching.
52. Even where there is sight, faith must be present to secure the blessings of what one sees.
53. All men operate on a faith system, whether they recognize it or not. We all believe whether this or that.
54. These men had no real advantage over us in that they still had to believe and apply on a day by day basis.
55. **Jesus** is not making a comparison between those that **have seen** and those that **have not** and is not suggesting that one is more **blessed** than the other.
56. What He is saying is that **God** is glorified by +V that is willing to accept His word without a precondition of physical evidence attached before one will believe.
57. Faith does not require physical proof to believe the truth as truth commends itself as to its veracity.
58. It does so as it appeals to one's conscience. Act.24:14-16; Rom.2:14-15; 9:1; 2Cor.4:2
59. Faith's merit is not in the faith itself; its merit resides in the object of faith.
60. When a believer takes a posture of rejecting the truth of BD until there is some physical evidence outside of the word to substantiate its veracity, all one does is impede their own spiritual growth.

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EXEGESIS VERSES 30 – 31:

GNT John 20:30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·

NAS John 20:30 **Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book;** *μέν* (*intensive part. followed by δέ in vs.31; "Indeed/On the one hand....on the other hand"; not translated in the English*) Πολλὰ πολὺς (*a--an-p; "many"*) ἄλλα ἄλλος (*pro.--an-p; "others of the same kind"*) σημεῖα σημεῖον (*n-an-p; "signs"*) οὖν (*infer. conj.*) ὁ Ἰησοῦς (*d.a. + n-nm-s*) καὶ (*adjunct.*) ἐποίησεν ποιέω (*viaa--3s; "did/performed"*) ἐνώπιον (*pg; "in the presence of/in sight of/physically before"*) τῶν ὁ μαθητῶν μαθητής (*d.a. + n-gm-p*) ἃ ὅς (*rel. pro./nn-p; "which"; ref. to signs*) οὐκ οὐ (*neg. +*) ἔστιν εἰμί (*vira--3s; periphrastic +*) γεγραμμένα γράφω (*+ circ. ptc./PF/p/nn-p; "are not written/not having been written"*) ἐν (*pL*) τούτῳ· οὗτος (*near dem. pro./Ln-s*) τῷ τό βιβλίῳ βιβλίον (*d.a. + n-Ln-s; "book/writing"; used 34x; ref. to this Gospel*)

GNT John 20:31 ταῦτα δὲ γέγραπται ἵνα πιστευσῆτε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

NAS John 20:31 **but these have been written that you may believe that Jesus is the Christ, the Son of God;** *δέ* (*ch; "On the other hand"*) ταῦτα οὗτος (*near dem. pro./nn-p; "these things"*) γέγραπται γράφω (*viPFp--3s*) ἵνα (*conj. purpose*) πιστεύσητε πιστεύω (*vs pa--2p*) ὅτι (*intro. indir. disc.*) Ἰησοῦς (*n-nm-s*) ἐστὶν εἰμί (*vira--3s*) ὁ Χριστός (*d.a. + n-nm-s; "the Christ/Messiah/the Anointed One"*) ὁ υἱός (*d.a. + n-nm-s*) τοῦ ὁ θεοῦ, θεός (*d.a. + n-gm-s*) **and that believing you may have life in His name.** *καί* (*cc*) ἵνα (*cs; purpose*) πιστεύοντες πιστεύω (*circ. ptc./p/a/nm2p; "while believing/continuing to believe"; this ptc. has the force of an instrumental; it is "by" the instrument of faith that the following apprehension is possible*) ἔχητε ἔχω (*vs pa--2p*) ζωὴν ζωή (*n-af-s; "life"; ref. to eternal life*) ἐν (*pL*) αὐτοῦ. αὐτός (*np gm3s; ref. Jesus*) τῷ τό ὀνόματι ὄνομα (*d.a. + n-Ln-s*)

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ANALYSIS VERSES 30 – 31:

1. The dramatic post-resurrection appearance of **Jesus** before Thomas and the disciples serves as a springboard for John to insert a pre-final closing summary of his gospel before concluding it totally in chptr.21.
2. These two verses form a general conclusion summarizing the gospel's subject, strategy and purpose.
3. Vs.30, "on the one hand" focuses on the subject and strategy, "**Many other signs therefore Jesus also performed in the presence of the disciples, which are not written in this book**".
4. The subject of the gospel is the historical Person of **Christ, the Son of God**.
5. The strategy of his **book** is to use selected works of **Jesus** as **signs** of evidence to prove His uniqueness as the **God**/man introduced in the prologue. Joh.1:1-18
6. John makes it plain that he has **not written** all that he knows about **Jesus** and has omitted **many** things not necessary to meet his strategic goal of writing.
7. He chose seven specific **signs** to document in detail illustrating the nature of **Jesus**, while demonstrating His power as **God** and relating His Person to human need.
8. Each of the **signs** is done in the context of some human need and each points to higher spiritual truths regarding **Jesus**.
 - A. The changing of water to wine illustrates the superior nature of real purification via Christ's death to ritual purification under Judaism. Joh.2:1ff
 - B. The healing of the child from a distance points to the fact that He is not bound by time or distance. Joh.4:46ff
 - C. The third sign of healing the paralytic man on the Sabbath demonstrates that **Jesus** is the answer to man's spiritual paralysis under the STA enabling him to enter rest.
 - D. The multiplication of the loaves and fishes teaches the reality of the doctrine of unlimited atonement, the death of **Christ** forming the potential for universal salvation. John.6:1ff
 - E. The fifth sign, walking on water, demonstrates that He exercises authority in all realms of the universe and is superior to any physical force. Joh.6:16ff
 - F. The sixth sign points out that He is the only One that can provide spiritual sight to the spiritually blind. Joh.9:1ff cf. 1:9
 - G. The final sign, the raising of Lazarus from the dead, points to **Christ** having power over **life** and death and thus possesses eternal **life** evidenced via resurrection. Joh.11:1ff, cf. vs.25
9. These **signs** were done in the presence of the disciples and as such, were documented and verifiable by credible witnesses.
10. Though John does not use the term witness in these verses, its concept is viewed as essential to the credibility of **this book** throughout the gospel.
11. For one to dismiss what these men saw and recorded he must dismiss these men as credible eyewitnesses.
12. The men that had been through a horrifying and devastating event with the death of Christ, spent the remainder of their lives proclaiming the message of the resurrection and the truth of eternal **life** through faith in **Christ**.

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13. To dismiss them as not being credible one would have to demonstrate some ethical, moral or intellectually honest weakness that does not appear anywhere in their writings, nor in their lives.
14. These men continued to teach the most ethical principles, lived quality lives and manifested a steadfast ability to suffer persecution and even death.
15. In what way would one question their integrity in recording the events of the **life of Christ** to which they were eyewitnesses?
16. These men were men of honor that have never been effectively discredited by the most avid of enemies.
17. Therefore, faith in what John has recorded here is not some blind leap into the unknown, but confidence in the direct eyewitness testimony of a man whose character is beyond reproach.
18. In the introduction of his subject, John has successfully presented a strategy of recording that is perfectly righteous as seen in its veracity.
19. Vs.31, “on the other hand” focuses on the purpose for his introduction of subject and strategy that has a two-fold application, “**but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name**”.
20. His stated purposes for writing is so that men might **believe** and apprehend eternal **life**.
21. There is some textual question with regard to the parsing of “**believe**” being an aorist or present.
22. While both are well attested in manuscript evidence, it is the present tense that summarizes completely the second purpose clause of obtaining eternal **life** in its most complete form, while encompassing the necessary ingredient of saving faith.
23. As John’s gospel has made clear, his documentation of the miracles of **Jesus** were designed to elicit both Ph₁ and Ph₂ faith among those that observed.
24. **This book** serves as an evangelistic document that an unbeliever could investigate and draw a conclusion as to the Person of **Jesus Christ** as being the unique **God/man**.
25. It also serves to strengthen the faith of those that have already believed for salvation.
26. The stated object of faith is **Jesus the Christ, the Son of God** that was the Word that became flesh.
27. All of the **signs** of John, coupled with the discourses that are recorded point to the fact that **Jesus** is who He claimed to be, and who the disciples believed Him to be.
28. One does not have many options when dealing with **Christ**, since He is either who He claimed to be, the Lord from heaven, or He was an out-right liar that deceived the masses as to His true identity, or He was some sort of mentally deranged lunatic that only thought He was **God** in the flesh.
29. The fact that He was not a liar is confirmed by those that saw and heard Him who could have easily unmasked any flaws in His claims.
30. If He claimed to be **God** in the flesh and was not He was a colossal hypocrite that taught others to be honest while He Himself was living a total lie.
31. Further, He would have to be an unspeakably evil liar since He told others to trust Him for their eternal destiny and knew that He could not back up His claims.
32. To lie in such fashion would be to place the ultimate stupidity upon His Person since they were ultimately what caused Him to be crucified.

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33. Such stupidity is totally incongruous to the nature of wisdom that consistently was emitted from His mouth.
34. Further, once the disciples found out that He was lying, as men of honor they would not have continued to champion His cause, and actually appear to have given it up completely before the post-resurrection appearance.
35. If it is inconceivable that **Jesus** is a liar, is it possible that He actually thought Himself to be **God** and have been mistaken, since it is possible to be sincere and wrong?
36. When one examines the accounts of the Person of **Christ**, His demeanor, teachings, obvious lack of megalomania (super-star mentality), the sanity of His words and His impact on others, it is not intellectually possible to conclude that He was a lunatic.
37. As Napoleon, cited by Vernon Grounds said, *“I know men; and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founder of empires, and the gods of other religions. That resemblance does not exist. There is between Christianity and other religions the distance of infinity...Everything in Christ astonishes me, His spirit overawes me, and His will confounds me. He is truly a being by Himself. His ideas and sentiments, the truth which He announces, His manner of convicting, are not explained either by human organization or by the nature of things...The nearer I approach, the more carefully I examine, everything is above me—everything remains grand, a grandeur which overpowers. I search in vain in history to find one similar to Jesus Christ, or any teaching which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature, offer me anything with which I am able to compare it or explain it. Here is everything which is extraordinary.*
38. The testimony of His friends, the inability of His enemies to refute His claims, the testimony of men throughout history all point to the fact that **Christ is the Son of God**, the unique Person of the universe.
39. Those that believe this fact Ph₁ are imparted with eternal **life in His name**.
40. Those that will extend their belief in BD Ph₂ will exploit the eternal **life** given maximizing it's blessings in time and eternity.
41. Eternal **life** consists of love, peace, joy, freedom, goodness, kindness, mercy, grace, etc., via the FHS and the possession of the truth.
42. It is the will of the soul that is the power endowed upon men by **God** to exercise the faith necessary to apprehend the realities of eternal **life**.
43. John here ties together three of the great concepts of his gospel; **signs**, faith and **life**.